

SPLITNIKS
CALYPSO IN CANADA
GOOD BOOK REVIEWS
POLIO PATIENTS NEED WORK
SOCIAL WORK IN MENTAL HOSPITALS

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CANADIAN WELFARE

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HUMAN RIGHTS AND SOCIAL WELFARE

The Declaration of Human Rights was adopted by the United Nations on December 10, 1948, with Canada voting in favour. In commemoration of the tenth anniversary this year, there will be four regional Canadian observances and a three-day national conference in Ottawa, December 8-10. The Canadian Welfare Council is one of the organizations sponsoring the celebrations, and is responsible for a submission to the Ottawa Conference of a statement on "Social Welfare and Human Rights".

The Declaration enunciates many of the basic principles on which social welfare, along with other democratic institutions, operates. It is only right that social welfare, through the Canadian Welfare Council, should "stand up and be counted" in any public affirmation of the Universal Declaration of Human Rights.

What might be described as the "moral" rights of the Declaration are the "why" behind both the remaining rights and behind Canadian social welfare programs and methods, as indeed they are behind the whole philosophy of a democratic society. The rationale of social welfare in a democracy is, in the words of the Declaration, that each person is entitled "to realization . . . of the economic and cultural rights indispensable for his dignity and the free development of his personality," and that "everyone has duties to the community in which alone the free and full development of his personality is possible". The methods and standards in the practice of social work are rooted in "faith in . . . the dignity and worth of the human person", and in a belief in helping people to help themselves so that they can carry out their duties and responsibilities to their families and to society.

Social welfare also accepts as basic premises from which to work the rights to life, liberty and security of person, equality before the law, freedom of thought, conscience and religion, and freedom or accessibility of education directed "to the full development of the human personality". But social welfare work is most actively and directly concerned with the rights that might be classified as family and economic.

Social welfare accepts wholeheartedly the Declaration's statement that "the family is the natural and fundamental group unit of society

and is entitled to protection by society and the state". Social welfare measures and services are always directed to strengthening the family whether this be through specific means (such as income security and child care programs) or through supportive help (such as marriage counselling and provisions for constructive use of leisure time), all of which are implied or stated in the Declaration to be universal human rights.

Canada can be proud of what she has already achieved in social welfare programs and services that carry out the spirit of the Declaration. Much remains to be done, however, both in the field of social security (as the Canadian Welfare Council has pointed out in its recent statement, "Social Security for Canada") and in the area of personal services to people in need, whether offered by public or voluntary agencies. And we hope that Canada, in her pursuit of greatness, will never forget that an ultimate criterion of all her efforts is the well-being and happiness of her individual people.

There is another criterion of greatness which Canada cannot disregard. This is based on the conviction, everywhere growing, that in the global age we have now entered the obligation to meet human need cannot stop at national borders. We cannot ignore the cry for help from the many millions in the underdeveloped areas. This is a challenge we should endeavour to meet, in our own interest if for no higher reason. In doing so, both by national and international means, we shall indeed promote "universal respect for and observance of human rights and fundamental freedoms."

FROM THE EDITORIAL DESK

From time to time we publish what is known in journalistic jargon as a "think piece", and there is one in this issue, Leonard Marsh's **What Is the Welfare Task?** Just now "think pieces" here and there are making us terribly conscious of our puniness in the face of massive threats to life and self-determination—from atomic fission that could destroy us utterly, to social forces that could swamp our individuality if we yielded to them or condemn us to unendurable isolation if we resisted. Dr. Marsh asks us to share a formidable task, "fighting our way through a deluge of technological pictures . . . to the mainsprings of personal or family happiness, or a

democratic, peaceful or stable civilization."

Years ago the late well-beloved Professor Urwick, lecturing to our class on history and principles of social work, warned us that persons and peoples never tackled social tasks until they see the way to handle them. Great evils may go on interminably until some one person, like a Florence Nightingale, cuts through "impossible" difficulties; or until numbers of clear-sighted people, like the English novelists and philanthropists of the early industrial era, open the eyes of the complacent to things they cannot tolerate when they see them; or until, less dramatically, a few quiet people

analyse big problems, state them simply, and point out small manageable tasks we can each do towards solving them. The great task of putting human beings above cars and IBM's (both kinds) seems beyond us most of the time, but there are innumerable small signs that people are becoming aware both of their plight and their powers. The Leonard Marshes and their counterparts all over the world are helping us think out what we don't want and what we truly do want. • • •

Too many people think social service departments in hospitals exist mainly to help patients with their financial problems, clear beds by finding places where convalescents can go, or get information for social history forms. A good modern social service department does much more. Edgar Perretz tells what that is, in his article **Social Work in Mental Hospitals**. A little imagination will suggest how the ideas can be applied to any hospital. • • •

When a polio patient, completely dependent so far as bodily functions are concerned, makes a plea for useful paid work for people like himself, he is worth listening to. Ronald Walmsley, in the article **Polio Patients Need Work**, proposes a first step towards providing that work. • • •

Calypso in Canada, by Violet King, is not all about calypso. The title merely suggests the colour that immigrants add to Canadian life. The article itself is rich with implications about what we rather pompously call "integration", and with friendliness and helpfulness. • • •

Watching the charming antics of small birds gathering for migration outside the office window; getting up from the desk to straighten a picture; welcoming, not spurning, the unnecessary interruption; spinning out a business talk with a bit of gossip—how many of us scold ourselves constantly for allowing these little diversions in the working day. We resolve again and again to keep our noses to the grindstone—"Go to the ant, thou sluggard"; "improve each shining hour"; "if you can fill the unforgiving minute with sixty seconds' worth of distance run..." Precepts and preachments, half forgotten but persistent as mosquitoes, ring in our ears and cannot be silenced by "What is this life if, full of care, we have no time to stand and stare?"

But stop—here comes the how-to-live-better experts to ease our guilt. These little breaks in the day are *good* for us they say: frequent short rests are better than one long rest; in fact they postpone the Last Long Rest. We must *try* to snatch moments of relaxation.

Well, whether we indulge in idle moments because some one says it's good for us or just because we like it, one thing is certain. Fifteen seconds of watching birds fluttering among the weeds is fifteen minutes of time saved. Afterwards the troublesome memo, which twenty minutes of dogged conscientious effort has failed to produce, gets itself written in five minutes. Or are we rationalizing?

M.M.K.

Magazine Articles

Chatelaine is continuing its series on marriage counselling: the November issue has an article on "The Wife Who Expected Too Much", by Violet Munns. In the same issue is another kind of social welfare article, "The Scandal of Women's Prisons in Canada", by Gladys Shenner.

Radio Broadcasts

"For Better or for Worse". A series of six weekly broadcasts on Marriage Counselling on CBC Trans-Canada *Matinée*, (2 to 3 p.m. EST), on Wednesdays beginning November 5.

Subjects: Engagement; Early Years of Marriage; Difficulties with Alcohol; Marriage and Middle Age?; Marriage and Retirement; Stabilizing the Institution of Marriage.

Method: Tape recordings of interviews between Marjorie McEnaney and couples who are approaching marriage or who have been married for some time.

Broadcasts of welfare interest on CBC Cross Section. For dates and times please check with your local Dominion Network Station: dates below are only approximate.

Subjects: I am a Psychiatric Nurse (Nov. 13); Mental Patients at Large (Nov. 20); TB Patients—the Few Left (Nov. 27); The Retired Man (Dec. 4); New Research in Alcoholism (Dec. 11); Hedley, B.C. (Dec. 18).

Citizens' Forum

Radio: CBC Trans-Canada Network, Thursday evenings, times varying according to region: 10.00 p.m. NST; 9.30 p.m. AST; 8.30 p.m. EST; 8.15 p.m. CST; 8.30 p.m. MST; 8.30 p.m. PST.

Television: Sunday afternoons. Check local TV stations or *CBC Times* for hour of telecast.

Unemployment Series. On radio December 4, 11 and 18. On television December 7, 14 and 21. **Subjects:** Why Do We Have Unemployment? How Can we Relieve the Pain? Is There a Lasting Solution?

Education for To-Morrow Series: On radio February 19 and 26, March 5. On television February 15 and 22, March 1. **Subjects:** What Should Our Schools Achieve? What Changes Should We Make? How Shall We Raise the Money?

This is the first time Citizens' Forum has organized series of related broadcasts on single themes. The purpose is to deal with topics of national importance in a more thorough way than is possible in the usual half-hour program.

Polio Patients Need Work

by **RONALD WALMSLEY**

After you have survived an attack of polio and learned to depend on other people and on machines to keep alive—what next? Just keeping alive and being entertained? No, says this article. Polio victims, like everyone else, need useful work. The author himself has a job of reading and reviewing articles in social work journals for the "Library Notes" issued to members of the staff of the B.C. Social Welfare Branch. He has also recently contributed two other articles to this magazine, "Life in a Polio Pavilion", June 1957, and a review article, "The Family in a Money World", June 1958.

I BELIEVE I have a contribution to make to the better understanding of the role of the volunteer worker in social welfare because I, a former social worker, am now a recipient of the services of volunteers.

A number of us have now been in a polio convalescent centre for about three years. Our recovery, as regards movement and breathing, has not been sufficient to warrant our transferral to the Rehabilitation Centre.

We are too handicapped to be cared for at home without a great deal of equipment and help: a few of us rely completely for our breathing upon the iron lung, the rocking bed, or the chest respirator. For some, further recovery will be very slow; for others little change is expected.

We are therefore faced by the prospect of complete, or almost complete, incapacity for the rest of our lives. Are those years to be worthwhile and productive or are they to be years of mere existence—a state of limbo?

"As few cripples as possible—if possible none—all over the world; and for those who at present, in spite of our efforts, are still disabled—complete services to make them self-supporting and happy members of the community . . ." This was one of the

aims set up at the Sixth World Congress of the International Society for the Welfare of Cripples, held at The Hague, September 1953.

Volunteer workers (and I do not like the term) already play a very important part in our day-to-day feeling of well-being. Given the proper impetus, particularly in the field of rehabilitation, they might well fulfill the larger aim—making the handicapped "self-supporting and happy members of the community."

Some form of satisfying work is necessary to happiness. Hedonism is not in tune with a Christian and democratic way of life and I believe that life in an institution, with constant emphasis on entertainment, without the stimulus of any sort of purposeful or creative work or mental exercise, will eventually lead to "institutional torpor".

The world is continually amazed at the advances of medical science. The old killers of a few years ago are killers no longer. Not long ago, severe poliomyelitis would have brought death. Now not only is life saved but with modern inventions it is prolonged in a state of reasonable health, in spite of what might have been considered the most appalling disabilities—every breath pumped by a mechanical

bellows and total care required for completely immobilized bodies. The patient can sit, talk, eat (with help), read, dictate letters, go for car rides, much like a normal person.

And yet all this effort, all this striving, involving so many people, so much money, is pointless without bringing the patient over the last hurdle, giving him a chance to do some useful work—the final step of rehabilitation.

Before examining the possibilities of using voluntary service in this final rehabilitation, let us consider for a moment what is already being done by volunteers at this Centre.

What Volunteers Do Now

In the forefront I place my own case. Those who help me in my work of reviewing books and articles are fulfilling social work's basic principle, so familiar that it is almost trite to repeat—they help me to help myself.

Through those four or five members of the community, all busy housewives themselves, I am able to carry on some form of remunerative and satisfying work. These friends, for they have become valued friends, are my hands: they underline the important passages, take down the first rough notes, turn innumerable pages, look up innumerable references, and type the final manuscripts. They transcribe my personal and business letters.

It is through these volunteers that I am able to earn and feel I have a share in supporting my wife and children.

Then there is the Women's Auxiliary—and I would like to think that this article is a form of tribute to their faithful attendance on our needs every Wednesday afternoon. For the women patients, they shampoo, set hair, and do manicuring—a beauty treatment

which in itself is a valuable form of therapy but too time-consuming for the regular staff. For both men and women they do shopping, mending and letter writing, and remember all patients on their birthdays and at Christmas.

I make particular mention of another group of volunteers, our staff of orderlies, many of whom have given their time and, what is more important, their feeling of confidence to patients returning to their homes for weekends or going out to sporting events and other entertainment.

There are many other people who might be considered volunteers—the neighbor who appears in the nick of time to help the returning patient out of the car or assist with the stretcher; the brother helping brother, the husband, wife. . .

There is the more organized aid of community groups such as the Kinsmen who assist with larger projects such as special housing accommodation, enabling the partially recovered patient to return to his family.

Providing special equipment and sharing expenses with the government is the Polio Fund of the Kinsmen, representing the voluntary donations from the public and from other fund-raising projects sponsored by the Kinsmen in all parts of the province.

What Else Volunteers Might Do

What could additional volunteers do? It might appear that volunteers serve the patients adequately now, and that more of them might disrupt hospital routine, but there is a job still to be done.

History records that many of our institutions had their origins in some form of voluntary activity. Voluntary work allows for experimentation, free from too much criticism or fear of failure. It is unhampered by so-

called government red tape and yet, as these schemes prove successful and become enlarged, they warrant government support or government legislation.

The fact that rehabilitation of the severely disabled has been left incomplete is, I think, because the social sciences have lagged behind the medical sciences. I believe that it is up to the volunteers of the community, very special volunteers indeed, to bridge a gap as they have in the past and pave the way for what will later become recognized procedure and legislation. The gap is, of course, provision of useful work.

I think the need must first be carefully assessed by a trained person. Then there would follow the formation of a very small group composed of a volunteer from the institution itself (medical, administrative, or both), representatives from the university rehabilitation research and/or the School of Social Work, and two or three influential people from the community.

This nucleus would have at its finger-tips not only all the information about the patients, job potentialities and needs, but would have knowledge of all the likely employment opportunities in the community, the voluntary services already in operation, and the channels through which volunteers could be obtained.

It would be the role of this group to make careful selection of volunteers, ensuring that the needs of the patient in relation to his work-goal would be tackled and followed through.

The next step would be the assessment of the resources of the community and the matching of job to patient. Special volunteers might be selected to help with the specialized

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you'll find the finest...



A cigarette of elegance...
A filter of particular purity

training required for a particular job, and there might be direct liaison between each of them and the employer until the project was running smoothly.

The first small group of volunteers might eventually form the nucleus of a supervisory board of rehabilitation.

A great deal would naturally depend upon the outlook, willingness and previous training of the individual patient. Some patients now appear to accept their present state as final and seem to have fallen into a state of apathy; and yet perhaps they need only be presented with a workable plan to regain hope. To say that nothing can be done to provide satisfying employment is to take responsibility for doing nothing—and some people in authority actually say this.

To do nothing might mean many wasted years—a dismal ending for something acclaimed in the beginning as a miracle.

WHAT IS THE WELFARE

SCORES of writers, from grave philosophers down to the concoctors of advertising blurbs, have vied with each other tying labels on to the twentieth century—and I would remind you that we are now seeing more than a few glimpses of the twenty-first century. The age of Atomic Energy, the Age of Automation, the Space-Travel Age, the Push-Button Era (I like the pronunciation “error” often applied to this one)—and, not the least significant, the Age of Confusion, and the Age of Global Insecurity.

I have no colorful label to offer you. But for all of us who are concerned with human welfare I have one serious suggestion to make: that gaining a clear appreciation of the social, as distinct from the “technological”, aspects of life in this and the next few generations is now the most important task confronting every intelligent citizen.

This is a real struggle. Passive absorption of newsprint and television waves won't develop any of the mental muscles required—for we have to fight our way through a deluge of “technological” pictures which seem impressive and exciting, but which often are really superficial, unsatisfying, even irrelevant to the mainsprings of personal or family happiness or a democratic, peaceful and stable civilization.

How often have you read these articles about what it's going to be like in A.D. 2000 or 2050? Cities with their own built-in temperature and weather, houses in which you can replace whole rooms at your choice, private helicopters and moving sidewalks instead of automobiles, world-travel jet-airliners, the three-day week

What is the biggest problem for human beings in an age when machines and techniques seem to dominate our lives? Dr. Marsh here states the problem and, in general terms, a solution. His article is adapted from an address he gave a year or so ago at the annual Fall Institute held by the Edmonton

and untold leisure, indestructible clothing, test-tube babies, every home a push-button paradise—and so on.

All these technical possibilities and so-called “scientific” wonders are just alive with unsolved economic, political, social, aesthetic and spiritual questions. And they are not going to be solved by brilliant bits of laboratory research, or billion-dollar “crash programs”, or by mystic social forces such as are apt to be called “know-how” or “our way of life” on this continent, or just “muddling through” in funny old-fashioned Britain.

So I suggest to you some good healthy questions when you are standing up to the Technological Tornado of our Times. What is the effect of this or that change on family life? Which of these things (if any) is going to make some of our living slower—a little more rested or reflective—rather than faster or more exciting?

Is this new development going to help people to be more courageous, more independent-minded and better able to judge for themselves? Is it going to help them to be more cultivated? This means able to get more out of life—not be “smart”, or sophisticated or highbrow.

ARE TASK?

by LEONARD MARSH

Council of Community Services. Dr. Marsh, author of, among many other things, the *Report on Social Security for Canada* (1943), more familiarly known simply as "The Marsh Report", is now a professor in the School of Social Work in the University of British Columbia.

Remarkable how much we all talk about "liberty" under its other name, freedom; not so much about equality; and hardly at all about fraternity. Perhaps the most important of all questions, if we have the courage to ask it: are these conquests of nature, of material environment, of the sources of wealth, bringing us closer to human brotherhood, or to a war of extinction?

Ever since the first Sputnik shot across the headlines as well as the heavens, I have been reaching for an antidote to the one-track reactions that many people have had to this particular symbol of the 20th (or is it the 21st?) century. There is a good one—but it won't make the headlines, because we're too used to it.

We have been too busy launching with enormous success—particularly on this continent—a whole series of SPLITNIKS into our social, economic and political life. Splits, of distance or mechanics or interest or responsibilities, which have separated people, broken up interests and incentives, dissipated the real stuff of "communities" while we have been retaining the word.

In work this has happened through the conveyor belt, the increasing sub-

division of small mechanical operations, the obstacles to free communications in the giant corporation.

The gaps of time and distance between home and workshop have grown even greater with suburban expansion and mounting automobile ownership. "Suburbanite" is not enough; new terms like "scatteration" and "ex-urbanite" have come into use to cope with the jig-saw puzzle of the bursting metropolis.

Commuting—one of the universal twentieth-century experiences that Henry Ford didn't foresee when he directed his genius to the cheap car (although he could hardly be blamed for it, any more than Alexander Bell could be blamed for party-line eavesdropping or teen-age marathons)—is not only a source of fatigue and frustration. It is often forgotten that it also separates wives and children from week-day husbands, and the week-end husband (occupied with gardening, home improvement, or the family) from interest in local or metropolitan government.

Spectator sports separate thousands from personal participation, and hundreds from healthy exercises of any kind. Quick-mix recipes separate the woman from the "personal touch" in cooking. "Digests" separate people from reading. Comic books separate some children from school, and some from family and community influences generally.

The high-powered automobile frequently separates drivers from caution, responsibility, humility, and even normal selfish regard for their own safety.

The mighty and grotesquely disproportionate output of business and

commercial education—it is not usually called this: it is variously termed advertising, public relations and propaganda—separates many citizens from a reasonable interest in public affairs, or understanding of the needs and functions of government (more usually termed politics but capable of including statesmanship and responsible democracy).

The astronomical sums demanded and voted for military and defence undertakings appear to separate millions from ordinary prudence in the weighing of expenditures, the wise use of men and materials, and alternative methods of accomplishing desired ends.

These are challenging thoughts—to some so troublesome as to be labelled “dangerous”. “Salutary” and “plain healthy” would, I think, be better terms.

We need a few aids to thinking in the Battle of Human Relations in which we are nowadays engaged. I suggest another social rather than technical gadget, as one of them. We hear today of “labour-saving” devices at every turn. Should we not ask ourselves whether some of the aspects of the Technological Age are “humanity-saving” or “democracy-saving”?

Why go to all the trouble of electing municipal officers, committees, public hearings and so forth, when we could let the city manager run the town efficiently “like a business”?

Why do we need the community chest and the council and all the little agencies, and boards and volunteers, and united appeal canvassing and the rest of it, when we could just pay our taxes and “let the government do it”?

Why waste all that time on the P.T.A. when we have teachers and school boards to “look after education” for us?

Or why do we have to have all the effort and campaigning and management and responsibility of slum-clearance projects, when we could just go on building and buying houses for ourselves (with the aid of CMHC and others) until there were enough old ones left over (say in about twenty years) for the low-income families to filter into?

Are these, perhaps, some of the varieties of democracy-saving?

Why should we waste any time on delinquents and criminals, pampering them with Borstals and probation and psychiatric treatment, building decent institutions and staffing them with so-called expensive professional workers, when they should be sent away to prison, or punished (by someone else, of course) until they “reform”? Is this a form of humanity-saving? (Or is it not at least worth the jog to our public spirit to call it so?)

The impersonal factory, the individualistic suburb, the “keep-up-with-the-Joneses” and “you-owe-it-to-yourself” advertising, have some surprising common ground with “science fiction” on this point: they can be quite starved on humanity and democracy.

Welfare

Not “something new,” but “something old” has to “be added” to make sure that Better Technology will really mean Better Living.

A lot of the substance of that “something old” is welfare. Unfortunately “welfare” is very vague, ill-defined, even distorted. It has a long heritage, and it is still mixed up in some people’s minds with “charity” (not in the Biblical sense): benevolence from the rich to the poor; relief of the destitute with attendant shadows of the poorhouse; “Lady Bountifuls” or harsh “investigators”, according to taste.

Most people know we have moved a long way from these primitive or Victorian kinds of welfare, but it isn't only the past that plagues us: witness the current term "do-gooders".

I wonder if it is fully appreciated what dreadful cynicism underlies this phrase? The implication is that to be public-spirited, to be interested in "social reform" is either slightly ridiculous or at least mistaken: nothing in our social arrangements calls for improvement; or if you try to improve them by social or political action, or even more if you try to help people, you will only make matters worse. Must we remain private-spirited to avoid such opprobrium?

I think we know better. I think we are well aware there are a host of welfare tasks to be done. And we also know they have to be done in ways which match up to twentieth-century methods and meet twentieth-century problems.

How Should We Measure "Progress"?

Now let there be no doubt that much of our technical progress is genuinely welcome. Everything that relieves drudgery, backbreaking labour, waste of human resources (female as well as male, I am inclined to add) is a boon.

If we can gain more leisure time with its opportunities to enhance the enjoyment of life and improve the quality of civilization—and use it that way—this of course is an unmixed blessing. Nobody wants to throw out the washing machine and the power motor and electric light and the steam turbine as a protest against "technology".

No. What is at issue is how to balance it all up; and one of the problems is that "welfare" is hard to

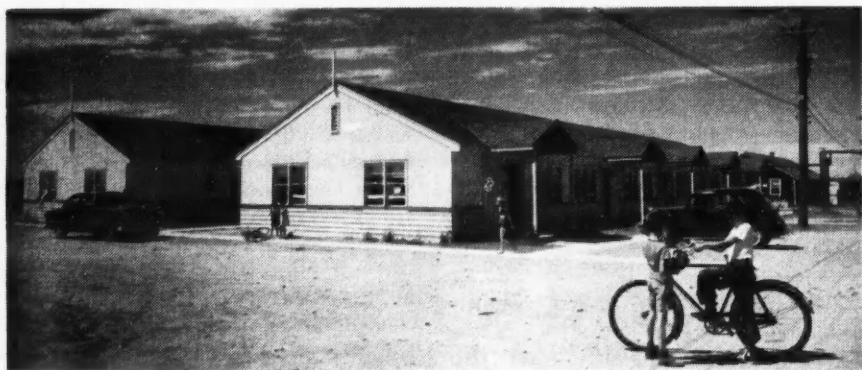
measure, and so frequently misunderstood or misrepresented. We have to equip ourselves to understand, better than we have usually done so far, the nature of both the gains and losses; and to ask, more critically than most of us have done, what are the yardsticks? We must keep the social items in the bookkeeping—and sometimes use our wits to get them recognized at all.

Welfare is of the same order of things as two other basically important areas—health and education—but we let ourselves get side-tracked on the subject.

Welfare—human well-being—depends on some primary material components (e.g., food and shelter in simple terms, incomes and jobs in modern economic terms), but of course includes many psychological and subjective counterparts, such as a sense of security, acceptance, "morale" and so on, which shade off into what in simpler language is likely to be called "peace of mind". It is important to note that welfare has both individual and social prerequisites.

Health, by the same token, may be a "good constitution", something you are born with; but modern public health requires a vast range of apparatus—laboratory tests and legislation, hospitals and out-patient services, sewage and sanitary inspectors, T.B. sanitariums, and all kinds of clinics, serums and food and drug laws—to ensure health for you, for your fellow citizens, and for future generations.

Education, it may be said, is intangible—and there are certainly many shades and varieties of it—but we don't expect it without schools, kindergartens, technical institutes, universities, to say nothing of teacher training and recruitment (and agonizing appraisals of curriculum).



NFB Photo

Fully and imaginatively designed for family living?

Both in the apparatus of welfare, and the ideas (or standards) of welfare, we have undoubtedly made substantial gains, particularly so if we measure the present record against twenty or twenty-five years ago. One plank after another — unemployment insurance, the National Employment Service, children's allowances, old age pensions, disability allowances — has been added to the structure of social insurance coverage.

There have been marked improvements in municipal, provincial and national welfare administration, and some beginnings in welfare research. There is an increasing measure of public and private cooperation in welfare agencies.

The development of community chests and councils throughout the country on the one hand, the growing resources and stature of the Canadian Welfare Council on the other, both bear witness to the greater recognition of welfare services in Canada, whether measured in terms of the principles or standards which people accept, dollars spent, facilities and agencies set up to make services available, or personnel employed to render them.

The social sciences, inside and outside the universities, are much stronger. (They might well be, since they barely existed thirty years ago). There has been considerable expansion of social welfare training, and this is still going on.

A highly relevant development, which is frequently forgotten in welfare assessments, has taken place in the form of city and regional planning; and there are a few beginnings in slum clearance, urban redevelopment, and assisted low-rent housing.

In Metropolitan Toronto, we have even the first example of a desperately needed improvement in the structure of our urban government in North America. By and large (and with some honorable exceptions, of which Edmonton is certainly one) municipal government is still our weakest link in the welfare chain — just as it is in rental housing. Municipalities generally are financially malnourished, but they are also much too frequently starved from lack of vigour and understanding applied to their functions and responsibilities in our rapidly urbanizing nation.

Progress, in other words, is relative.

Has welfare progress—particularly administration, training, personnel and the objectives to which budgets should be devoted—kept pace with other kinds of progress, such as the automobile, mass advertising, modern industry, “suburbia”? Or with other kinds of resources and expenditure: our greatly increased productivity and national income, or defence and military research budgets? Or with the social problems which modern technology has brought with it? Have our ideas of welfare needs and possibilities kept pace?

And are we ensuring that a sufficiently large and well-qualified proportion of our national manpower (and womanpower) will be drawn into welfare service careers of the several kinds we need?

No question is more to the point, perhaps, than this last one; for one of the prospects which Sputnik seems to have touched off is a panic-stricken drive to mobilize all the younger population into the physical sciences, engineering and the “applied” branches of material technology. (There is even some disregard, at the moment, of the critical question of who is going to train them).

Welfare Tasks

The test which welfare considerations bring to the balance-sheet of the community—whether the local community, or the whole nation—is that of the quality of life:

The degree to which all citizens enjoy a reasonable standard of living, to which all children are given genuine opportunity for self-fulfilment.

The conviction with which we are prepared to attack the lack of well-being: unemployment, disease, bad housing, vocational inadequacy, demoralizing environments, delinquency—whatever it may be.

The extent to which people in need can count on the help of others; and, of great importance, the ways in which this help is given.

This is what welfare in the community means, and these are assets and liabilities which are not very well measured in dollars. Those of us who are concerned with welfare—whether professionally, as volunteers, as educators, or as citizens—must equip ourselves to understand these assets and liabilities, and to argue about them, with or without the benefit of the dollar sign.

Welfare Resources

The most valuable aid I can offer you in doing this is recognition that there are three kinds of welfare resources—each important, but none of them in the modern world sufficient by itself. Like a three-legged stool—that stands solid when all three legs are intact and of equal length but in no other way, welfare resources stand on three supports.

1. Financial resources. I put these first, because we live in a “money-minded” culture, and of course because no program can get far without a budget. But I doubt if we are all aware of the widest implications of this “resource”.

Industrial stability, full employment policies, and enlightened management of government finances (by which I do not mean old-fashioned bookkeeping) are essential parts of our welfare resources in the kind of world we live in.

We have not yet solved the problems of the trade cycle, or of international trade; nor have we learned the full lessons of participation in raising the standards of the underdeveloped areas of the world, although we are at last past the ABC stage.

By the same token, we are learning that educational and allied grants are investments, investments in talent, incentive, creativeness, perhaps in citizenship and in culture — which latter we usually make jokes about, because we are guiltily aware of our need for it.

Closest to welfare in most people's minds are financial provisions for the social insurances. Will anybody this winter deny that our welfare resources are stronger because we now have very extensive unemployment insurance and a widespread and continuously developing National Employment Service?

But there are many other social security provisions that come "close to home", which could also be mentioned. It is important to remember that many of these expenditures are cooperative in form (whether through taxes or contributions), and that they can be constructive both nationally and individually in their effect. For the nation they provide a "floor" of purchasing-power (such as we badly lacked in the thirties); for the individual, they assure a minimum of income he can be sure of in need, and without this, "initiative" and "incentive" can hardly begin.

In general, the lesson of financial resources for welfare is that there are many ways of organizing money expenditures to achieve results in human welfare. The community chest contribution, income tax, or the sales tax, are only the beginnings of the process. We need better understanding of the uses to which financing can be put (especially in matters such as education, recreation, housing, technical assistance, international co-operation, penal reform, social insurance, etcetera, etcetera) and much less concern with the undefined "tax

burdens" which are only half of the welfare equation.

2. Physical resources need to be seen in a twofold light: material environment, particularly in these days our urban environment; and the quality and facilities of our social institutions, including schools, recreational resources, health and welfare agencies.

We talk too much of our natural resources — lumber, mineral, oil — and far too little of our urban environment. Bad *housing*, including crowding as well as lack of sanitation and privacy, is usually agreed without much argument to be detrimental to good family living; but have we really done much about ugly, haphazard, poorly-serviced *neighbourhoods*?

Our national housing efforts have been woefully diverted into an inflationary chase after home-ownership. Our record in developing enlightened rental housing for family living is almost non-existent; our laborious, reluctant progress in slum clearance is something to be ashamed of.

We are just waking up to our critical needs in town and neighbourhood planning, regional, suburban and rural planning, after we have used up the land with a decade of helter-skelter building. We have of course many fine examples of well-designed single houses; but the sad fact is that we have so few examples of urban districts that are fully and imaginatively designed for family living, that express community values and a balanced and cultivated approach to human welfare.

Civilized life depends vitally on a great network of social institutions, ranging all the way from clubs, hotels, taverns, movies, to hospitals, rehabilitation centres, reformatories, child guidance clinics, employment

exchanges, parks, broadcasting studios, airports, civic auditoriums, shopping centres, trade fairs, and the Calgary Stampede.

Right in the middle is the school: though we don't usually think of it as a social institution, it is of course one of the most basic of them all. It is encouraging to see the striking improvements in architecture that are characterizing schools and many of the other institutions. Obviously, this contributes potently to improving our environment.

I wonder, though, whether we yet fully realize all the welfare implications of the school for our children, and of these other buildings and facilities and activities for adult well-being and satisfaction in life; and whether we are sufficiently vigorous about the lags that remain in so many areas, such as prisons, and rural schools, commercial amusements, and old people's homes?

3. Personal services are probably the most readily equated with "welfare resources" in most people's minds. Do we give them sufficiently wide scope? We have become much "professionalized" these days, and casework and group work and psychotherapy are no longer the unfamiliar novelties they used to be. That these professional skills are essential in enlightened welfare administration, and in the team-work of modern rehabilitation programs, is now beyond question.

But human relations, in their day-to-day contexts, for ordinary people, are the stuff of welfare, too. What are parent-and-child relationships, husband-and-wife relationships, the activities one shares with one's friends, feelings of "neighbourliness", if they are not welfare? The crucial importance of working relationships —

whether with the foreman or the boss (or the lack of one, in the impersonal "corporation") or one's workmates — is recognized in the terms "industrial welfare", "personnel management", "labour-management committees", and so on, to say nothing of the constant proliferation of "public relations".

Recreational activities are full of human relations, though some of the commercial and "mass" types succeed in being heavily depersonalized, vicarious or escapist.

How to make personal services positive, mutually helpful, constructive, contributing to maturity and to responsible citizenship: this is the outstanding challenge in social work practice, in social work training, and community activities.

It is doubly challenging today, because of the hundred-and-one "Split-niks" that whirl around in our fragmented world. And it is because the need for building and rebuilding better human relations ("better" means more informed as well as friendlier) spreads through so many areas of daily life that the volunteer is invaluable.

It is not only the chronic shortage of professionally trained personnel, but the fact that volunteer welfare activities are a practical part of working democracy, that makes volunteers — from housewives to lawyers, P.T.A. members to industrialists — more necessary today than they ever were.

Let's Share the Task

"Welfare", then, means finance, facilities, and people; and the welfare needs of modern life are greater, not less, because of technological pressures. It is clear, therefore, that there is room for everybody.

Probably we have more specialization today—not only in training and vocations but in our personal preoccupations—than ever before. By the same token, we have a greater stake in helping to give balance and human purpose to civilization.

Welfare always has been a test of the quality of civilization—economic, social, political, religious. Because it depends on *participation* it is also a test of citizenship.

If we “leave it to George”—whether George is the government, the community chest, or the professional social worker—we leave out an important part of ourselves in the process, the sense of community.

Does this sound vague? It becomes real when it is translated into concern for the unemployed; for people who need training, or help with their debts; for the bewildered but potentially valuable immigrant; for the physically handicapped man, woman, or child; for the socially handicapped (which is what so many delinquents might properly be called); and even, I dare to say, some of the *non-handicapped*, ordinary people who have no specific lacks or handicaps but who are not happy about the materialistic or superficial or purely competitive activities that some of the Splitnik forces impose on them, and who would like something more satisfying to do. Let's share the task!

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Social Work in Mental Hospitals

by EDGAR A. PERRETZ

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.

—Edwin Markham.

THE consequences of mental illness are as pressing for the family concerned as for the patient himself, yet hospitals for the mentally ill too often barely tolerate relatives, try to ignore or avoid them, or give them only token attention. The conditions which surround admission to hospital need not be ugly or gruelling, but too often they are, either because of the patients' distortion of reality or the relatives' confusion and panic.

Though conflict within the family may be a causative factor, causation has many prongs and conflict is often an *effect* of mental illness rather than a *cause*. Hospitalization often generates anxiety or grief for the relatives.

Heavy case-loads and shortage of staff in many hospitals for the mentally ill result in short-cuts. The difficulty is not in shorter periods of hospitalization—for these may be of great benefit to the patient if there is an effective after-care (post-hospital) program. But an understandable emphasis upon the patient has led to the exclusion of the family. It matters very little whether the illness has an organic basis or a psychogenic basis; whether it is amenable to somatic therapy (drugs, shock therapies, et al) or psychotherapy—families are in fact deeply involved, and the hospital should recognize and utilize this

natural involvement. To ignore it is to trifle with the reality of a mental illness.

The Family in the Treatment Process

Involvement of the family in the treatment process is highly desirable. This does not imply of course that "sick people come from sick families". Some relatives of patients have mild to severe illness, and some relationships within families are unhealthy. The hospital must take full cognizance of these conditions, but we refer only secondarily to these cases.

To be the spouse or the parent or the child of the mentally ill patient is to be involved, naturally and inevitably, in the life of the patient. This means being involved, until hospital admission, in the stern (and sometimes stark) realities of mental illness. It means being exposed to and involved in maybe minor, but often

Mental illness is perhaps as hard on the family as on the patient, and the worst of it is that the family can retard the patient's recovery by not understanding either the illness or the treatment. A link is needed between the family and the hospital and that link, Professor Perretz maintains, is the social worker. He speaks from long professional experience. At present he is chief of social service and clinical teacher in psychiatry at the Toronto Psychiatric Hospital, and a faculty member of the School of Social Work in the University of Toronto.

gross, violations of trust, respect, love, responsibility, confidence, rights. It may mean getting badly hurt. The relative is baffled by behaviour which he has not yet recognized for what it is (a frank mental illness), or he cannot cope with disturbed behaviour, even if he is aware of what causes it.

When the patient is admitted to hospital, the relative may experience relief in the expectation and belief that the illness is treatable, especially if he has been convinced that hospitalization is necessary by the patient's symptoms, such as delusions or hallucinations, extreme depression or withdrawal, extreme and unfounded suspiciousness, behaviour dangerous to the patient himself or to others, or sudden and marked personality changes accompanied by disordered thinking.

But after the relative has survived the events leading up to the patient's admission to hospital, is the hospital merely to avoid and tolerate him? To do so is more than an injustice: it betokens a limited view of the treatment and it implies that the patient has come from and will return to a social vacuum. It excludes a resource of enormous potential value in treatment—the patient's family.

The relative is more than a source of information, financial support, clothing, visits. The relative needs the patient, and the patient *needs to be needed*. The hospital should fully consider and exploit this reciprocal need in the treatment process: it dare not ignore so fundamentally important a dynamism.

Social Work in Treatment

The physician, and especially the psychiatrist in the mental hospital, is too busy with psychiatric treatment and medical care of the patient to carry direct responsibility for the rela-

tive. He has neither the time for, nor primary interest in, the social component in illness. Nor is he in a position to deal with the social consequences of illness.

This leads to frustration for a family faced with every imaginable complication with respect to:

- keeping financially afloat while the breadwinner is in hospital,
- care of children while the wife is at work or, if *she* is the patient,
- the patient-child relationship,
- relatives' uncertainty about present and future behaviour toward the patient,
- feelings of helplessness and perplexity about the hospitalization,
- maintaining contact with the patient through visits to hospital or by mail in a way that is helpful and gives proof of the relatives' love for the patient.

Because the social worker is primarily interested in the social aspects of illness—the interpersonal rather than the intraphysic—he is the professional person to whom this part of treatment may be entrusted, lest it be omitted. The social worker should carry such a responsibility under a clear mandate that rests upon his professional competence. If the significant dynamism in the patient's life situation is neglected, short-circuiting may occur: either through relatives' misunderstanding the *course* of illness and therefore misinterpreting events in it, or through relatives' doubting the efficacy of treatment and/or the treatability of the patient and therefore unconsciously failing to support it. In some cases, relatives actually undermine treatment in numerous ways.

Restrictions upon visiting with mentally ill patients are sometimes neces-

sary. But this does not preclude involvement of a relative who is gravely concerned over the restriction. On the contrary, involvement means an explanation to him of the reasons for restrictions, whether they relate to visits to the hospital or to the patient's visits home; later it means prompt and intelligent coming to grips with the possible negative effect of visiting.

In dealing with relatives' first reactions to the implications of hospitalization, the social worker immediately and appropriately has an opportunity to explore the limitations and exploit the strengths of patient-family relationship.

Some Social Aspects of Illness

A crisis in the relatives' contact with the hospital may be highly useful and should be exploited. It opens up the family's intimate role in helping the patient "take hold" and derive maximum benefit from the total treatment experience.

When a person is sick, mentally or physically, he becomes quite dependent on hospital staff, not for drugs, physical care, and somatic therapies alone, but for means of re-adapting to children, parents, spouse, other relatives, neighbours, subordinates, "super-ordinates" (including bosses), the job, fellow workers, creditors, debtors and many others.

Readjustments are primarily social, involving the patient or convalescent in a variety of significant roles in which certain behaviour is expected. More than the immediate family is concerned and the hospital social worker can and should go deep into the heart of the community to draw upon the latent capacity of "volunteers" to support the hospital's therapy. The social worker might, for example, enlist the collaboration

of the employer, foreman, or union representative as a volunteer-sponsor for an ex-patient in collaboration with the social worker—and the family.

Another example of a social adjunct to therapy is group work in which, under the guidance of a social worker, groups of relatives or patients or ex-patients get together and discuss their fears and worries and gain insight into the situation in which they find themselves. This method has been successfully used in a number of hospitals and should be used more widely. It gives promise of helping to reduce the time patients must spend in hospitals—often unduly lengthened because family and social problems are retarding recovery—and of enabling the medical staff to give patients more concentrated psychiatric attention. This sort of group work of course requires specially trained staff, unfortunately in short supply at the moment.

Social Work and Tranquillizers

The impetus toward speedy recovery afforded by the ataractic (or "tranquillizing") drugs calls for bold and brisk new methods of social rehabilitation. The ataractic drugs, such as chlorpromazine and reserpine, have gained widespread use in psychiatric hospitals. They represent an enormous gain in the treatment of mental patients, and moreover greatly facilitate the use of many other treatments to which patients were previously resistant or unresponsive. Hence, more patients are treatable, and their recoveries are significantly hastened, but not guaranteed by drugs alone.

Social work services are more urgently needed than ever. The drugs sometimes produce distressing side-effects, such as tremors, rigidity, skin rashes, jaundice. Other patients, who have been symptom-free, become

agitated, confused, and seemingly disorganized, and hostile-aggressive during the course of treatment. These conditions, understandably, frighten the family and the patient, and need to be explained and interpreted during the course of treatment.

Social workers are moreover needed in treatment and aftercare as never before, to help the patient, the employer and the family to use home life and employment as media by which the ex-patient gains self-confidence, self-reliance, status, and lasting satisfaction.

The Convalescent Stage

Too often we find the patient convalescing from a mental illness under the watchful eyes of a family who are expecting the worst. If their anxieties and misgivings are not reviewed with the social worker and somewhat dispelled, the relatives may interpret quite healthy behaviour as pathological. They may read unintended meanings into the patient's remarks, and display their own unresolved attitudes of fear, hostility, or shame.

Without proper guidance and reassurance, the family may overprotect the patient and stifle his efforts to regain self-sufficiency. The wife may be oversolicitous and so prolong the patient's enforced dependence, to his detriment. This may lead to the false notion that his family have little need for him, which robs him of motivation for taking hold in a responsible way, in keeping with his normal role as head of the family.

Conversely, when the convalescent is the wife, she may return to a household where a substitute homemaker has maintained a semblance of order and life as usual. Possibly the substitute has been a grandmother or a

sister; perhaps she has been an outsider placed by a social agency. In any event, if the wife insists on prolonging the role of patient and declining that of mother, wife and homemaker, if she prefers to cocoon herself in the bedding and leave the children to their own devices, this may call for a re-assessment of her condition—in which case her psychiatrist at the hospital would see her and the social worker would see her husband—to decide on a constructive plan of action. All cases need to be handled on their own individual merits.

Ineptness on the part of the family can lead to an undoing of much that has been accomplished with the patient. When relatives are uneasy with the patient and doubtful of his motives, he responds by feeling uneasy with them and doubting his own capacity. He may prefer to return to hospital where there is a higher tolerance for symptomatic behaviour.

Regression can occur even under optimum conditions and *not* as a result of anything the family have done or failed to do. The family needs help in understanding a *real* return of symptoms. This too is part of the social worker's job. Proper preparation however may serve to solidify gains made during the hospital stay and to obviate the possibility of any setback due even in part to tension in the home.

Résumé

A treatment plan that includes social work supports the medical-psychiatric program; it assists the patient in facing the social consequences of illness and recovery; it helps the family maintain its equilibrium during the hospitalization period; it supports the family as a resource to the patient during all phases of treatment; it prepares the patient and family to move

toward restoration of appropriate functioning in the roles they should normally take; it draws upon the rest of society for help in rehabilitating the patient.

The social worker enables the patient to derive maximum benefit from treatment. How so? By conveying to the patient who is head of a family that interim arrangements for financial assistance to his dependents can be made; or by demonstrating to the patient who is a homemaker and mother that interim care has been worked out for pre-school age children in their own home. With family worries set aside temporarily, the patient is "free" and ready to "invest himself" in the efforts he himself must make towards his own recovery—free from responsibilities and worries that could otherwise divert his attention from and undermine treatment.

The numerous ways by which hos-

pital social workers alert professional persons and activate rehabilitation services in the community are of great support to patients discharged from a mental hospital. Mental illness creates (and *is* in itself) an impairment in the patient's relationship with other people. The social worker's special competence in assisting the patient to "mend fences", or repair his contacts with his employer, his fellow workers, his creditors—is invaluable. Needless to say, it helps him to face the acid test of the more intimate relationships with his children, his spouse, his parents, and his in-laws. This kind of help is an integral part of treatment.

Whether we call it homeostasis or equilibrium, mental illness is extrinsic and social, and intrinsic and intra-psychic. Hence the importance in the treatment of mental illness of teamwork between social work and psychiatry.

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Calypsa

in Canada

by VIOLET P. KING

Recreation? Informal education? Immigration? It would be hard to classify the social welfare activity described in this article, but it adds up to Good Citizenship for both the writer and the group of girls she writes about. The writer, Violet King, is an unusually good citizen. She is a coloured girl herself, born and educated in Alberta. She graduated from the provincial university in both arts and law and was awarded the Gold Executive "A" Ring for her contribution to extracurricular student activities. She was admitted to the Alberta Bar in 1954—the first coloured woman to be admitted to the Bar in Canada. Two years later she came to Ottawa to become executive assistant to the Chief of the Liaison Division in the Canadian Citizenship Branch. She has spent a good deal of her leisure time working with the YWCA as a volunteer counsellor.

THURSDAY afternoon is one of the quieter shopping days in Ottawa. Yet an alert observer who is frequently downtown sees something different about Thursday, for on that day the shoppers generally include an unusually large number of young negro women moving busily about in groups of twos and threes.

These young women are British West Indian domestics who have immigrated to Canada over the past three years. Without this group the negro element in Ottawa would be negligible, consisting otherwise mainly of African and West Indian students studying here temporarily, visiting entertainers, and a very small number of permanent residents who are employed in the Civil Service and elsewhere.

In 1955 the Canadian Government acceded to a request of the governments of Jamaica and Barbadoes that

a limited number of selected girls be allowed to enter Canada as landed immigrants providing they agreed to fulfill a one-year contract of employment in domestic service.

Since that time, approximately five hundred West Indian girls have come to Canada under this scheme, and the islands of Trinidad, British Guiana, St. Lucia and St. Vincent have become parties to it. An agreement for 1958 has been negotiated with the West Indies Federation and British Guiana and another two hundred are expected this year.

Applicants must be single and 21 to 35 years of age, although women between 35 and 40 are accepted if exceptionally well qualified. Each girl pays her own passage. Medical and immigration requirements must be met and the girls sign undertakings to remain in domestic employment for at least one year after arrival in Canada.



At a dinner given in honour of the girls' employers.

Special consideration is given to girls with more than five years minimum formal education and for special training in homemaking. The Department of Labour is responsible for placement in Canada and so far the girls have been dispersed mainly to Toronto, Montreal and Ottawa.

Why Did They Come?

Competition for inclusion in the movement is apparently keen within the participating islands, indicating that candidates are indeed anxious to come. Foremost seems to be the desire to better themselves economically and to further their education. Few girls come with the intention of remaining in domestic work.

Then there is the appeal of adventure and of opportunity to travel. Also important is the possibility of

bringing in relatives and fiancés at a later date. None of the girls in the club mentioned possible marriage as a primary objective although it is by no means excluded as a possible achievement.

Like most immigrants these girls found noticeable differences between Canada and their sunny Caribbean islands. The "Canadian" accent, for example, and the dollar system instead of pound sterling, seemed strange but the girls became used to them in short order. They missed cricket and soccer but took readily to football and hockey.

In their new Canadian homes the many labour-saving devices were welcomed but the long hours and variety of duties were unexpected. In the West Indies, they explain, there are usually a number of servants in one

household and the work-load is therefore more widely spread and duties are more specialized.

Canadian food seems flat compared to highly seasoned West Indian dishes but many of the girls have introduced their employers to new and exotic dishes which are meeting with favour.

In the West Indies the market is a necessary part of a woman's life. Lack of refrigeration demands frequent shopping and the open-air markets provide the occasion for chit-chat as well. Canadian supermarkets are wonderful for selection but rather unfriendly. However, Ottawa's open market in Lower Town seems something like home and when possible the girls meet here to exchange talk and cast a critical eye and finger over the wares on display.

Their residence in Canadian homes and their close contact with Canadian people has accelerated the girls' integration into the Canadian pattern of life. And, because of this same contact, many of the standards they are adopting are upper-class standards.

An informal poll in the club recently revealed that the publications most widely read by the girls were the *New York Times*, the *New Yorker*, *Punch* and the *Wall Street Journal*. Many of the employers are in positions of importance in the professions and the Civil Service and the girls therefore follow politics and local developments with interest.

But as with other immigrants there have been difficulties. Work was harder and the pay less than expected. Few girls came clothed for the wide range in seasons. But most of all, they missed the social and recreational facilities of the West Indies and they found few substitutes in Ottawa. It is this need that the club at the YWCA has attempted to meet.

A Recreational Club

About eighty of the girls have been assigned to the Ottawa and Hull area since 1955, and for them the YWCA in Ottawa has organized a club which meets Thursday afternoons (their day off).

I have been counsellor to this group for the past two years. They offer an interesting example of the adjustment problems of immigrants and especially those of a minority group which does not have the problem of a language barrier.

The club has provided an opportunity for the girls to meet, enjoy each other's company, exchange gossip and yet participate in an educational program as well. However, there have been certain problems in arranging the program.

First of all, these girls tend to be rather easy-going in so far as program schedules are concerned and despite the fact that meetings are scheduled for 6 p.m. there is a steady coming and going any time between 2 p.m. and 10 p.m.

Secondly, like almost any similar club, it has been difficult to get the group to accept any degree of responsibility in program planning partly because leadership from within the group is seldom readily available. One of the first obstacles to overcome was the extreme insularity of the group. Competition was particularly stiff between the girls from Jamaica and Trinidad who were the most numerous. Island representation had to be considered in every group activity.

However, the lack of other social and recreational contacts has gradually broken down this barrier and the girls are now inclined to select their friends on an individual basis and

not because they are from the same island.

The lack of an established negro segment in Ottawa has meant that a problem has been avoided which has arisen in Montreal and Toronto—that of social competition with Canadian negro girls. On the other hand, it has made the YWCA club almost a little world of its own, with its own set of standards, cliques and competitions. Of necessity, the girls have to select their friends from a very limited number, and friendships develop which under any other circumstances might never be formed.

Competition is keen and fads are frequent—some of them unfortunate. For instance, since most of the girls are anxious to secure better employment after the required year of domestic service has terminated, they have to make up for deficiencies in educational requirements. Thus when one girl signed up for a correspondence course many followed her example without prior consultation to determine whether the courses being contracted for were of value in Ontario or in other parts of Canada. As a result, several of the girls lost sums of money which they could ill afford to lose.

Night courses, music lessons, eating in Chinatown, have all become fads, and trips to New York now represent the ultimate in vacations.

On the other hand, the girls have an enthusiasm and spontaneity that can be channelled effectively. They love to entertain and will volunteer to do so, with or without talent, and with or without practice. They have presented calypso programs for the Junior Chamber of Commerce, University Women's Club and the Dental Wives Association; and they have conducted calypso lessons as a part

of the So-Ed program of the YMCA-YWCA. The difficulty in carrying out such entertainment engagements is that the girls seldom feel an individual responsibility for the success of the program. Their participation often depends on the mood or circumstances of the moment. This lack of responsibility when in a group is curious since as individuals the majority of the girls are perfectly capable and trustworthy.

One of the girls recently gave a most creditable performance in a leading role of the play presented by the Ottawa Little Theatre Group in the Regional Drama Festival. She had previously had little experience on the stage and appreciated both the drama coaching which she received and the opportunity to associate with the other members of the group. Another of the girls in discovering that the small church which she was attending had no choir, undertook to organize and direct one for the church. She and her cousin also sang with the Ottawa Choral Society.

The most successful activity in the club last year was a dinner at which employers and YWCA officials were guests. A West Indian dinner was served and a program of West Indian entertainment presented. All enjoyed themselves and I think this event did a great deal to establish a greater feeling of mutual friendliness.

This year, the club was host to a group of forty British West Indian girls from a club at the Montreal Negro Community Centre. On this occasion the two groups visited the Parliament Buildings and were conducted on a tour of the buildings by Mr. Egan Chambers, M.P., who is the employer of one of the Montreal girls.

Other features of the club program have included films, discussions and

activities of an educational nature, but so far the social emphasis has been to the fore. The absence of a negro male population has of necessity restricted social functions to those at which male attendance is not necessary.

For the past few months the Program Director at the Ottawa YWCA and I have experimented with programs amalgamating the B.W.I. Club with two other clubs whose members are mainly German, British and Dutch immigrants employed in domestic work. Each group alternates in undertaking responsibility for program, entertainment and refreshments. This has helped somewhat to broaden contact within the YWCA.

After Immigration What?

It is interesting to note that the first group of girls who came to Canada had been impressed with the importance of the effect that their success or failure would have on the continuation of the scheme in successive years. These girls were a particularly responsible group and three years later several are still working for the employers to which they were first assigned. Succeeding groups were less concerned with establishing precedents, and movements from one job to another and from Ottawa to other cities have been much more frequent.

At present there are about 35 girls in Ottawa and about 25 of them are active in the YWCA British West Indies Club. The other girls have migrated to Toronto, Montreal and other places primarily because of better educational opportunities, opportunities to obtain employment outside of domestic service (as nurses, nurse's aides, store clerks or factory workers), and a wider variety of social activity. Three of the girls have gone to the United States for special courses in hairdressing and dressmaking.

One girl who had previously been a bookkeeper in the West Indies obtained a bookkeeping position in Hull but has now gone to Montreal. Two girls are working in the dietary kitchens of hospitals, one Ottawa girl is taking night courses at university and works as a stenographer with the federal government during the day.

Three girls have sponsored the immigration of their sisters into Canada, three their fiancés whom they have since married and who are now living in Ottawa. One girl has married an American and moved to the United States.

As far as the girls themselves are concerned, they have two great hurdles yet to overcome. One is the lack of opportunity to meet Canadians, the other is the difficulty they face in moving into other areas of employment.

Contacts with Canadians are generally restricted to the homes in which they are employed and to church activities. Most of the girls are very church conscious and affiliate with a church soon after arrival. Many are of Roman Catholic or Anglican faiths. However, few seem to participate in youth or young adult activities in the church. Whether this is by choice or conditions I have not been able to establish.

The Women's Reserve Army is becoming popular as a source of recreation, extra money and educational opportunities. About five girls are now enrolled there. One is learning teletyping and one truck-driving. Army dances are popular with British West Indies members and their friends.

The British West Indies girls are most enthusiastic about square dancing and the first group of girls who arrived participated regularly in

square-dancing at the West End YWCA. They also enjoyed Sunday afternoon programs for various ethnic groups held at the YWCA in 1955-56 which were later discontinued for administrative reasons. Unfortunately they feel not too welcome at functions such as the YMCA and YWCA weekly dances.

But equally important is the problem of employment in other areas. True, most of the girls lack a complete high school education and consequently many enroll in courses in typing, shorthand, bookkeeping and the use of office machines. As yet, however, they have found it difficult in Ottawa to secure employment where training can be acquired on the job or where their present education is adequate. They themselves feel that

their colour has been the real objection.

It is obvious too that 35 or 40 girls cannot be expected to stay in Ottawa with a total lack of male companionship. It is likely, therefore, that unless some change occurs in this respect the girls assigned to Ottawa will not remain longer than one year, although the situation in Montreal and Toronto is not a great deal better.

Looking at this Ottawa group as immigrants, I feel that their adjustment has been rapid and favourable. For most of them Canada is now their home. Most expect to return to the Islands for occasional visits but I know that already several of them are awaiting eagerly the day when they can display their certificates of Canadian citizenship.

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Agency employs 10 workers at present. Professional supervision. Psychological services and psychiatric consultation available within the framework of the agency. In-service training plan in effect.

Written personnel practices include 5 day work week, full hospital benefits, 3 weeks annual vacation, accumulative sick leave, etc. Pension plan. Transportation provided, for workers driving their own cars receive 12 cents per mile. Good office accommodation.

Apply:—

Bruce M. Kerr, Director,
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Belleville, Ont.

Letters TO THE EDITOR

To the Editor:

I read with great alarm a recent article in your magazine (June 15 issue), "Attitudes of Young People To-Day" by E. I. Signori. I presume the statements are based on facts and figures—that there are more recorded divorces, more unmarried parents, more elderly people in 'homes', more mothers working outside their homes, more get-rich schemes, etc.

Presented this way, the attitudes of young people and the actions resulting from these attitudes, are certainly alarming and leave us, as parents and older people, with a hopeless despondent attitude, resulting in negative and destructive action on our part.

However, I wonder if Mr. Signori could write an article for "Welfare" based on facts and figures, of the number and quality of young people involved in educational tours, organized camping, registration at night schools, church activities, university enrolment, volunteer work in welfare services, participation in cultural activities, public affairs, community planning, and so on. I think facts could be collected that would show the tremendous ability of young people to carry major responsibilities, at home, at school, and in 'teen-managed affairs'.

I understand that very young adults are carrying heavy responsibility as engineers and technicians in major enterprises across the country. They have shown marked ability to adjust to new work and to new communities demanded by expanding projects.

Personnel practices in firms and

welfare programs in new communities, to mention only two, are changing and developing rapidly because very young adults have been adventurous and responsive.

At the recent meetings of the National Assembly of Young Adults from YWCA's across Canada, young women spent a full week considering and working out practical ways to answer the main question, "Who is My Neighbour?" A great deal of money and holiday time was spent on this project. Each delegate proved capable of responsible and mature insights far surpassing anything indicated in Mr. Signori's article.

If, in planning for this Assembly, we as leaders had been guided by Mr. Signori's material, the content and tempo would have been on a very low level and I doubt whether any constructive ideas or action would have been produced or shared. So let us as adults help to release the real power of young people to cut through our adult patience and acceptance of world-level manoeuvres. I, for one, think the attitudes of young people today are not nearly so depressing and selfish as Mr. Signori would have us believe.

MARGARET HART

YWCA of Canada
Toronto

To the Editor:

Your May issue reports encouraging movement by thought and action in two places greatly separated by more than distance, but concerned about

the same problem. I refer to articles outlining the approaches to "hard-core" families in Vancouver and in Great Britain. . . .

Public apathy and consequent appalling lack of provision for help, not methods of approach, seems to me the main difficulty in helping problem families. . . .

Let us therefore carefully take stock in every community of what the paying public needs yet to know so that the urgently needed support for adequate staffing will be forthcoming. I believe that a hazard in social work is pre-occupation with service to the serious neglect of public information. It doesn't matter how good a job we can do, if nobody knows about it.

F. C. PROMOLI

Excutive Director
The Family Service
Bureau of Windsor

To the Editor:

I must congratulate you on the current issue of *Canadian Welfare* (September 15). I liked the article about the 1845 Disaster Drive—There have been financial drives for a long time, haven't there? And Florence Hutner's article *A Community Service Group* has good solid meat in it. It is constantly surprising to me to find so many young people really interested in the community and doing their share of helping. I can't remember being particularly interested in my fellow men in my teens and early twenties, but kids now do seem to have a sense of responsibility. It's very heartening.

KATHLEEN BROWN
(Mrs. A. H. Brown)

Toronto

November 1, 1958

To the Editor:

In the Library of the Canadian Pavilion at the World's Fair in Brussels I looked for a periodical about social welfare, and so I found the "Canadian Welfare". I was so sorry I had only very little time to stay in the library, for the articles of the March issue appeared most interesting to me. I am a pupil of the School for social work, I just started in September, and in Holland the study lasts about 3 years and 4 months, and is not connected with the University. As I noticed there are in the March issue some articles about the social work and the study in Canada.

Would you be so kind to send me the folder or the special issue, March 15-1958, Vol. XXXIII No. 7, if you do still have a copy.

Thanking you beforehand for your kindness, I remain, dear Sir,

Yours most respectfully,

L. VAN DUIJVENDIJK

Rotterdam
Holland.

To the Editor:

I wonder whether it is possible to secure 100 reprints of my article which appeared in *Canadian Welfare* and also the cost. These have been requested by the Council of Jewish Federations and Welfare Funds for distribution to other Welfare Funds in the United States and Canada.

F. HUTNER

United Jewish Welfare Fund
of Toronto

WHAT THE COUNCIL IS DOING...

Council activities during the last six weeks have included services to the fall community fund campaigns, preparations for national and international congresses, launching of a coast-to-coast follow-up of the social security policy statement, beginning of an assessment of the Recreation Division and preparation of the final report on a survey of child welfare services in Halifax.

COMMUNITY FUNDS AND COUNCILS DIVISION

The national executive committee of the Community Funds and Councils Division met October 7 in Toronto to hear reports on campaign progress. This year, Canada's 84 community funds sought a total of about \$28,000,000. This was \$2,500,000 higher than the \$25,500,000 raised in the 1957 campaigns.

For the second consecutive year, Prime Minister Diefenbaker endorsed the campaigns in public appearances. He addressed the Montreal campaign "kick-off" meeting on September 22, and made a network television appearance on Sunday, September 28 while President Eisenhower was speaking on American TV networks for the United States campaigns. The Canadian Broadcasting Corporation's trans-Canada radio network broadcast Mr. Diefenbaker's address at the opening of the Galt, Ontario, community chest campaign on September 29.

The CBC's biggest contribution was the United Way Show, an hour-long network telecast from Vancouver on October 5 at the "premium" 7 p.m. to 8 p.m. Sunday viewing hour. Entertainers appearing on the CBC public service telecast included comedians

Johnny Wayne and Frank Schuster, singer Shirley Harmer, comedian Ted Reid of the Dinah Shore TV show, and Leonard Graves of The King and I Road Show cast.

The funds continued to get good coverage on private broadcasting stations, newspaper news and editorial pages and in magazine articles.

The Council building's basement resembled a factory assembly line for two weeks in August as the staff mailed out publicity material to funds across the country. This was the first time the Council undertook central importation of material from the U.S. for Canadian funds. Catalogues had been sent out in early June and most funds had returned their order forms by mid-July. Thanks to hard and efficient work by the Council's assembly-life staff, all material was sent from Ottawa—most of it by express—within one day of customs clearance.

Field visits to the Maritimes, Quebec and the Prairies have kept the Division staff busy. Coverage of community chests and councils so far this year has been the most complete ever made by staff.

Work is going forward on the final writing and editing of *Councils in Modern Perspective*, a project of the Division's Councils section.

FAMILY AND CHILD WELFARE DIVISION

The Division Executive Secretary, Eric Smit, was in Halifax early in October to discuss with the Halifax Survey Committee the final draft of a report on the survey of child welfare services there. He made a field trip to provincial and local Child Welfare Services in Fredericton, N.B.

The Division's National Committee met on October 23. Planning of the year's program activities was a major discussion item. Division regional meetings were planned in Moncton and Halifax in November. They will be held in conjunction with the conference being planned as a follow-up to the policy statement on social security.

As this issue of CANADIAN WELFARE went to press, Réal Rouleau, Associate Executive Secretary of the Division, was planning a three-week field trip in Quebec province. As well as providing an opportunity for service to member agencies, the trip would enable him to visit other agencies both to acquaint them with the work of the Council and to learn from them of new programs and developments in local welfare services.

Mr. Rouleau also attended the 1958 meeting of the Ontario - Quebec Family Agency Institute October 14-18 at Honey Harbour, Ontario. The Council has been closely associated with this Institute since its inception in 1941.

To meet growing demand from agencies, the Division in cooperation with the Information Branch has reprinted its 1951 Publicity Kit for Child Welfare Agencies. (See inside back cover.)

CORRECTIONS

The Corrections Division has lined up several outstanding speakers for the Canadian Congress of Corrections in Vancouver May 24-28. They include Dr. P. A. H. Baan, a psychiatrist from Utrecht, Holland, who operates one of the world's few institutions for the rehabilitation of criminal psychopaths; Dr. Brock Chisholm, formerly director of the United Nations World Health Organization; Hugh Klare of

England, executive secretary of the Howard League for Penal Reform; Will Turnbladh of New York City, executive director of the National Probation and Parole Association, and Joseph Keys, formerly assistant superintendent of the Vancouver Detention Home and now a Seattle businessman.

Preparations for the Spring congress are being handled by a planning committee headed by Harry Penny of the British Columbia John Howard Society.

The annual National Conference on Training Schools drew some thirty training school staff members from all but one province to Winnipeg October 20-22. A Manitoba committee, headed by Bruce Jones, superintendent of the Manitoba Home for Boys, looked after arrangements for the meeting. W. T. McGrath, Executive Secretary of the Canadian Corrections Association, reports the yearly conference is gaining popularity among training school staffs.

The Association this year tried a new technique aimed at making its national committee meetings truly representative of all parts of the country. Section meetings were held consecutively in Vancouver, Winnipeg, and Montreal in October. For constitutional reasons, the Montreal meeting was considered the official one but decisions were cumulative. Mr. McGrath attended all three meetings.

RECREATION DIVISION

Florence Zimmerman, Recreation Division Secretary of the Welfare Council of Greater Winnipeg, arrived at the Canadian Welfare Council office on October 6 to begin an assessment of the CWC Recreation Division's functions. Mrs. Zimmerman's services are on loan from the Winnipeg Council. Her study is to help

determine whether a Council recreation service is needed and, if so, what should be its functions, organizational structure, program priorities and relationships with other national organizations in the recreation field.

RESEARCH DEPARTMENT

George Hougham, our research director, spent a profitable three weeks at an institute on social welfare research in New York in August. The Institute arose from a workshop in Indianapolis that urged some attempt to improve the quality of research. Dr. Hougham reports he learned a great deal about the problems and methods of research across the United States and that this knowledge will help his work in Canada. Only two of the 26 research specialists at the Institute were Canadians.

SECURITY FOR WELFARE WORKERS

Early returns of a questionnaire show that a large proportion of Canadian health and welfare workers are employed in agencies that have no pension plans. The questionnaire was sent out by the Pension Plan Study Committee, under the chairmanship of Kenneth LeM. Carter of Toronto. The Committee was authorized some time ago by the Board of Governors. Dr. George Hougham, Canadian Welfare Council Research Director, and C. D. Allen, a pensions expert in the National Health and Welfare Department, helped devise the questionnaire which went to community funds, welfare councils and the national voluntary agencies in the health and welfare field. The Canadian Association of Social Workers also sent a questionnaire to its members.

George E. Hart, Community Funds and Councils Division Executive Sec-

retary, reports that in the light of these returns the committee will consider whether the Council should encourage community funds to set up or broaden local plans, should organize a national retirement plan, or should seek some other solution.

PUBLIC WELFARE DIVISION

The Canadian Welfare Council's plans for a follow-up on the Council's policy statement on social security include a series of conferences which Norman Cragg, executive secretary of the Public Welfare Division, is lining up in all 10 provinces. Meetings will be held with representatives of governments, private agencies, labor, Council members and other interested people in the Atlantic provinces in November, in the western provinces in January, and in Ontario and Quebec during the fall. Plans for the cross-country tour were approved by a national committee meeting in Ottawa on October 8.

During his tour, Mr. Cragg will also be discussing the Division's draft statement on public welfare standards, and will meet with National Committee members to consider the nature and extent of Division program.

HUMAN RIGHTS CONFERENCE

The Canadian Welfare Council is one of several national organizations sponsoring a conference on human rights—see "Across Canada" in this issue. The conference, to be held in Ottawa, December 8-10, commemorates the 10th anniversary of the adoption of the United Nations' Universal Declaration of Human Rights. A feature of the three-day meeting will be the presentation of a Council submission on human rights and social welfare.

CITIZENSHIP CONFERENCE

Miss K. Phyllis Burns, Director of Welfare Services, attended a four-day conference on citizenship at Minaki, Ontario, in the Lake of the Woods district. The Conference was sponsored by the Federal Citizenship Branch to discuss means of stimulating, assisting and improving citizen work at the local level. Of the 115 persons attending, 23 were personnel of the Department of Citizenship and Immigration, the others were individuals from across the country concerned with or working in the broad field of citizenship. They were in-

vited not as representatives of their agencies but as individuals.

INTERNATIONAL CONFERENCE

Richard E. G. Davis, Executive Director, is to represent the Council at the International Conference on Social Work's annual meeting in Tokyo November 30 to December 6. Mr. Davis, who is assistant treasurer-general of the Conference, will be one of some 30 Canadian delegates. He joins a study group tour of Asia and Europe when the conference ends, and returns to Ottawa in mid-January. R.L.

NEW STAFF MEMBER



Roy LaBerge

Roy LaBerge recently joined the staff of the Canadian Welfare Council's Information Branch after three and a half years as editor and staff writer with the Ottawa Bureau

of The Canadian Press.

Before joining the news agency he was for three years executive secretary and public relations officer for the Institute of Social Action, an adult education division of St. Patrick's College, Ottawa, organized in 1951 to promote lay interest in and action on social problems. The Institute's study of family life problems inevitably led it into the field of housing and Mr. LaBerge was active in the formation of a score of cooperative housing groups in Ontario and western Quebec.

Mr. LaBerge served with the Canadian army during the Second World War. On discharge, he entered St. Patrick's College, Ottawa, graduating in 1950 with a Bachelor of Science degree in the social sciences and in 1951 with a Bachelor of Social Work degree from the School of Social Welfare.

While still a student, he was assistant director of study groups for the Catholic Centre, an extension department of the University of Ottawa which pioneered in promotion in North America of courses in family life and preparation for marriage.

He lives with his wife and three young children in a home which he built as a member of a housing co-operative on a Veterans Land Act subdivision in the rural municipality of South Hull, across the Ottawa river from west-end Ottawa.

No man can justly censure or condemn another, because indeed no man truly knows another.

—Sir Thomas Browne, *Religio Medici*.

ACROSS CANADA



Human Rights Conference

Nineteen Canadian organizations have joined to sponsor nation-wide observances in connection with the Tenth Anniversary of the Universal Declaration of Human Rights.

The organizations are arranging simultaneous conferences in Halifax, Montreal, Winnipeg and Vancouver, to culminate in a national conference in Ottawa. The theme will be an examination of Canadian life in relation to the principles set forth in the three main areas of the Universal Declaration — civil liberties, social rights and economic rights.

The National Conference in Ottawa is set for December 8 to 10 and will conclude on the date on which, ten years earlier, the Universal Declaration of Human Rights was adopted by the United Nations. The conference chairman is Dr. H. L. Keenleyside, long prominent in Canadian public life, and at present Director-General of the Technical Assistance Administration of the United Nations.

The Ottawa conference will discuss the recently introduced federal Bill of Rights. This will be the first conference at which a cross-section of the Canadian people will be able to discuss and evaluate this new measure.

A Citizens' Commission will hear public submissions on the state of human rights in Canada. Six representative national organizations, the

Canadian Welfare Council, the Canadian Labour Congress, the National Council of Women, the Canadian Jewish Congress, and a representative employer's group and church group will present briefs.

National Seminar on Citizenship

What is the meaning of assimilation when compared with segregation and repression? How do ethnic organizations actually promote or delay integration? In what way are the problems of urban Indians similar to those of new immigrants and in what way are they different?

These are some of the basic questions which were posed and discussed at the National Seminar on Citizenship, held recently at Minaki Lodge in the Lake of the Woods district of Ontario. The Seminar, sponsored by the Department of Citizenship and Immigration, was under the chairmanship of Saul Hayes, executive director of the Canadian Jewish Congress, and was attended by over 100 leaders of voluntary organizations and other agencies from each of the ten provinces, including several representatives of Indian tribes.

Among the principal issues considered were the immediate needs of immigrants upon arrival in Canada, language and citizenship instruction, citizenship ceremonies, the problems confronting Indians on moving from the reserve to urban communities,

inter-cultural activities and inter-group relations.

Alex Sim, Chief of the Liaison Division of the Citizenship Branch, said in his speech to the Conference that integration, as opposed to assimilation, is the Canadian goal. "Integration", he stated, "is a concept that applies to a complex changing society such as ours wherein a variety of values and structures are encouraged to flourish without undue pressure being exerted by a dominant clique or class over the rest. It does not devalue one group because it is a minority, but rather cherishes the group because there is a promise of an ultimate valuable contribution to the whole".

Institutions and Sales Tax

An amendment to Section 47 of the Excise Tax Act changes the conditions of eligibility of bona fide public institutions (certified as such by the Minister of National Health and Welfare) to obtain refunds of federal sales tax on their taxable purchases.

The revised section removes the requirement that an institution must have as its principal purpose the provision of *permanent or semi-permanent* shelter for children or aged, infirm or incapacitated persons who reside in the institution. It is now possible for an institution giving only *temporary* care to the above classes of people to qualify, provided the institution also meets the other requirement of the legislation, which is that the institution must be in receipt annually of aid from the Government of Canada or a province for the maintenance of persons in the institution.

In addition the amended Section will now permit the granting of sales tax rebate to newly constructed institutions to cover taxable expenditures

incurred during the course of construction.

The granting of sales tax refunds to bona fide public institutions (excluding public hospitals which are exempt under another provision) dates back to July 1950, when an amendment to the Excise Tax Act was introduced. Since that time there have been approximately 450 institutions certified for sales tax refunds.

Institutions that might qualify in view of the removal of the "permanent or semi-permanent" clause from the Act are such types as receiving homes and shelters operated by Children's Aid Societies, homes for unmarried mothers, hostels and missions.

Applications of certification may be sent to the Departmental Secretary, Department of National Health and Welfare, Ottawa. If certification is approved, the Department of National Revenue is so advised and an officer of that Department gets in touch with the institution to explain the procedure for claiming sales tax refunds.

Ontario Recreation Directors

For the first time in North America a professional recreation association was incorporated by legislative action when, on March 28 this year, the Ontario Government passed a private bill incorporating the Society of Directors of Municipal Recreation of Ontario.

With the formation of the new Society, the Recreation Directors Federation of Ontario, formed a little more than twelve years ago, ceases to exist, and its 120 active members automatically become members of the new organization. Membership will also be open to all full-time municipal recreation employees in the Province who fulfill the eligibility requirements outlined in the constitution and by-

laws. There are two classes of members, "qualifying" and "fellow" members. Persons joining the Society do so as qualifying members and have five years in which to complete the requirements, for an Award of Fellowship requires completion of a training course, passing of an examination, and evidence of successful experience in recreation work.

Career Exposition

Last spring, secondary school students in and near London, Ontario, were given an opportunity to look over the occupational possibilities in the City at a Career Exposition. A total of sixty business firms, service organizations, and professional and trade associations took part. The Exposition was held for two days in the Armouries, and exhibitors were chosen with a view to representing the range of industries and occupations in the vicinity of London. Groups of students were released from classes for about 1½ hours to attend the show in relays, and it is estimated that 5000 of them saw the exhibition during daytime hours, and that about 2000 other people, including students from the University of Western Ontario, parents and the general public, attended in the evenings.

The Western Ontario Branch of the Canadian Association of Social Workers set up a booth and social workers were on hand to answer questions about their profession. They distributed 1000 pieces of literature on social work as a career, which had been obtained from various sources. The March 1958 issue of *Canadian Welfare* (on "Social Workers in Social Welfare") was among the publications used.

The social agencies in the area provided money for the materials for the booth, and colleagues, friends and

clients were called upon to design the exhibit and do the manual work of construction, painting, lettering and erection. The committee in charge was so pleased with the response evoked by the exhibit that it is suggesting that a permanent exhibit might be made available for expositions and conferences, to arouse interest in the profession of social work.

Social Planning Workshop

A special workshop for community leaders, the first of its kind in Canada, to discuss and study what ought to go into community planning, was held in Toronto, September 26 and 27. It was sponsored by the Area Council Committee of the Social Planning Council of Metropolitan Toronto with the cooperation of the Community Programs Branch of the Ontario Department of Education. There are now five area councils and five district associations in Greater Toronto.

This workshop provided an opportunity for leaders drawn from all across the metropolitan area to exchange ideas on matters such as "Social Planning Through Area Councils" and "Community Needs - How We Determine Them".

Leaders in physical community planning as well as in social welfare planning took part and emphasized that the two kinds of activity must go together. The chief address was given by Professor Alan Klein of the University of Pittsburgh (formerly of Toronto) and he urged those present to keep in touch with the common man, his thoughts and problems, in their planning work.

Altogether about 150 lay and professional workers from many walks of life took part. Imperial Oil Limited furnished excellent facilities for the meetings in its newly-built skyscraper in uptown Toronto.

**Social
Service
Fellowship**

The Delta Gamma Memorial Social Service Fellowship for 1959-60 will be awarded in memory of Edith Abbott. It will be open to any woman in the United States or Canada who will have completed one year of graduate study by July 1, 1959, at an accredited school of social work and who has had some experience in the field. Applications and supporting materials must be submitted by March 1, 1959. The Edith Abbott Memorial Fellowship will be awarded April 1, 1959. For application blanks write to the chairman of the Delta Gamma Foundation Grants and Loans Committee: Mrs. Paul J. Daugherty, 2257 Abington Road, Columbus 21, Ohio.

Edith Abbott was professor in the School of Social Service Administration, University of Chicago, was Dean for many years, and at her death in 1957 was Dean Emeritus. She belongs

in the school of pioneers who sought out facts tirelessly and exhaustively in the interests of social welfare, and at the same time waged a patient campaign for social work education. Her work among theories, facts and figures, and her lectures were infused with feeling for the human beings who were the subject of her studies. *The Social Service Review* is this year carrying a series of articles on phases of her work and has published (March 1958) a bibliography of her writings. Students of social work throughout this continent and abroad are assigned as necessary reading many of the books she wrote or edited, among them *The Delinquent Child and the Home* (with Sophonisba Breckenridge) (1912); *Public Assistance* (1940); *Social Welfare and Professional Education* (1931); *The Child and the State* (1938); and *From Relief to Social Security* (1941).

Province of Manitoba

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a TRAINING SCHOOL SUPERINTENDENT for the MANITOBA HOME FOR GIRLS

Qualifications: Graduation from a recognized school of Social Work or graduation from a University of recognized standing; with experience working with girls or applicable administrative experience.

Full Civil Service Benefits including liberal sick leave with pay, four weeks vacation with pay and pension privileges.

Apply stating education, experience and salary required to:

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247 Legislative Building
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WE OFFER EXCELLENT PERSONNEL PRACTICES, AND SALARIES FROM \$3650 TO \$6300, DEPENDING ON TRAINING AND EXPERIENCE. OUTSTANDING SUPERVISION AND CONSULTATION. WE HAVE IMMEDIATE OPENINGS IN SEVERAL DEPARTMENTS, CHILD CARE, FAMILY COUNSELLING, AND IN A NEW SERVICE TO THE AGED. EXPLORE BY WRITING OR CALLING: DAVID WEISS, EXECUTIVE DIRECTOR, BARON DE HIRSCH INSTITUTE AND JEWISH CHILD WELFARE BUREAU, 493 SHERBROOKE STREET WEST, MONTREAL, P.Q.

PSYCHIATRIC SOCIAL WORKER

wanted for the Department of Psychiatry, Queen's University. This Department functions in both the In and Out Patient services at the Kingston General Hospital. Intending applicants should apply to R. Bruce Sloane, M.D., Department of Psychiatry, Queen's University, Kingston, enclosing details of their experience.

THE CHILDREN'S AID SOCIETY

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For further information contact:

Mr. J. Herbert Dawson,
Local Director,
737 Louis Avenue,
WINDSOR, Ontario.

HUMAN RIGHTS CONFERENCE

Ottawa, December 8 to 10, 1958

*Commemorating the 10th anniversary
of the United Nations
Declaration of Human Rights*

Well known speakers will address general sessions on economic rights, social rights, civil liberties. These topics and the proposed Canadian Bill of Rights will be discussed in question periods and workshops. Of special interest to Canadian Welfare Council members will be a submission of a Council Statement on social rights at a general session.

Registration is open to ANYONE. Fee is \$6. For information write to:

Human Rights Conference,
180 Bay Street,
OTTAWA, ONTARIO.

ABOUT PEOPLE



Doris Clark has been appointed executive director of the new Institute of Physical Medicine and Rehabilitation in Hamilton, going there from Toronto where she has been serving as secretary of the immigration committee of the Social Planning Council.

Tim Tyler became executive director of the Council of Community Services of Calgary this fall. He had been regional liaison officer in Regina for the federal Citizenship Branch.

Guy Rocher is the new director of the School of Social Work in Laval University, replacing the **Reverend Gonzalve Poulin** who was transferred last year to Three Rivers where he is now heading the *Ecole Supérieure d'Assistance sociale* for the training of case aides, as well as ministering as a parish priest. Dean Jean-Marie Martin has been acting director. Mr. Rocher was formerly a professor in the sociology department of the Faculty of Social Science at Laval.

Robert Deildal, formerly of the Oakalla Rehabilitation Farm in British Columbia, started his duties as executive secretary of the Edmonton Branch of the John Howard Society in July, replacing **Murray Sutherland**, who has joined the Indian Affairs Branch as Indian Placement Officer.

Clair Buckley, formerly of the YMCA in Woodstock, Ontario, has

been appointed executive secretary of the Central YMCA in Edmonton.

New appointments in Newfoundland Department of Public Welfare: **Gerald E. O'Brien** is Director of Child Welfare and Corrections, and **Ella M. Brett** is Assistant Director. **R. R. Roberts** is Director of Social Assistance (and retains his former post as Chairman of the Old Age Assistance Board), and **Kenneth M. Harnum** is Assistant Director.

Florence Schill has been appointed Administrative Assistant for the Children's Aid Society of Metropolitan Toronto with particular responsibility for directing public relations within the Society. For the past five years Miss Schill has been on the editorial staff of the *Globe and Mail*, for the past year and a half as Associate Women's Editor. Much of her writing has been in the social welfare field and has included a series of articles on the adoption of handicapped children and a series on the emotionally disturbed child.

Mrs. Florence Zimmerman has returned to her duties as Recreation Division Secretary of the Welfare Council of Greater Winnipeg. Mrs. Zimmerman has spent a year at the New York School of Social Work at Columbia University where she obtained her Master of Science degree in Social Work, specializing in community organization.

BOOK



REVIEWS

Case Histories in Community Organization, by Murray G. Ross.
New York: Harper, 1958. 259 pp.
Price \$3.50.

Published case histories suitable for training purposes in community organization have been exceedingly scarce. People with training responsibilities both in schools of social work and in agencies concerned with community organization practice will study this book for ways in which its case histories may be used.

Case histories in community organization are reconstructions of situations, involving the recording of relevant facts and an assessment of the motivations of individuals and groups, in an effort to explain why events happened as they did.

For this reason perhaps, Dr. Ross says of his selection: "Very few of them are complete and detailed records, and the term 'episode' is perhaps a more accurate descriptive term than 'case history'." While the cases appear to represent lifelike and typical situations it is difficult to assess the quality and accuracy of the interpretations without knowing the situations, nor how nor by whom most of the "histories" were prepared. The author does not evaluate or suggest approaches to testing the validity of the techniques used in preparing and presenting the cases.

Each of the 21 case histories is "loaded" with questions for discussion; and typical questions are suggested at the end of each case. As the object is not to explain what is "good" or "bad" about the way in which a situa-

tion is resolved, discussion under skilled and qualified leadership would seem essential to the successful use of the cases.

The questions frequently suggest that there are principles which can be derived from examining the cases. Dr. Ross does not set down any principles here or even suggest where they might be found. He does however develop certain conceptions of community organization in the first chapter. To follow through these conceptions while examining the cases heightens the value and stimulation aroused by reading. He analyses, for example, the ways in which quite different goals emerge even when workers begin with the same basic assumptions. The frequently debated technique of "manipulation" also is given plenty of scope for further analysis.

The part of the book that deals with cases involving the community worker and the community itself is more substantial than the part in which the community worker is depicted at work with individuals and community groups, and the situations described are more complex.

There is a good variety in the cases selected from both Canadian and American communities, and this book should prove a valuable training aid for a community organization specialization in social work, in which there is a great demand for qualified practitioners.

For those with a more general interest in community organization

many of the cases described would make instructive reading. It would be well, however, to beware the natural impulse to generalize from the particular situations presented in this book. Each "live" case must of course be analysed with the knowledge of the facts that govern the situation.

WILLIAM NICHOLLS

*Community Chest and Council of
Community Services
Edmonton*

Longer Life, by George Soule.

Toronto: The Macmillan Company
of Canada Limited, 1958. 151 pp.
Price \$3.50.

The book is written to help give older people who are now facing a *longer* life a *better* life.

The author, who is a leading American economist and editor, has lucidly and provocatively analysed the health, employment, income, pensions, social status and segregation aspects of aging, and how present methods of handling and present attitudes towards these affect the older population.

Many books have been written on most of the subjects which the author has covered but less has been written on segregation and its effects on old people. It is in the discussion of the disastrous effects of segregation and methods of integration that the book makes the greatest impact.

The author cites as an indication of the mental attitude which produces segregation the widespread condescending attitude towards old people. There are too many mealy-mouthed substitutes for "old man" and "old woman" and not enough "me too" bond of affiliation. "We feel it indelicate" he says, "to refer to those old in years except as the 'elderly' or our

'senior citizens'. This delicacy emphasizes the fact that we do not believe them to be like ourselves, but think of them as social reformers used to think of 'the poor' or the 'slum-dwellers'—outsiders often stigmatized as 'the unfortunates'."

He says we must stop thinking of and treating old people as separate or different. They are simply you, me, us, with a few more years added on. Given health and an economic "break" they are exactly the same people at eighty and ninety as they were at forty or sixty.

Mr. Soule presents seven propositions to be examined. The sixth, on segregation, is really the thesis of his book: "The greatest mistake old people can make, or allow others to make for them, is to emphasize distinctions in work, play, living arrangements, care in illness and incapacitation, or other social contacts, *based on chronological age alone*. Segregation, occupational, social or legal— is an enemy of individual and social health."

The author draws an analogy with racial segregation by saying that the tendency to segregate the old from the rest of society propagates many of the same evils that are associated with racial segregation in that *any* segregation is contrary to human rights and justice and injurious to the unsegregated as well as to the segregated.

Segregation of the old does not spring from the same prejudices as segregation of a racial, religious or national minority. It does not mean that the old are excluded from amusement places, hotels, districts or educational institutions. But our present tendency to segregate the old in clubs, centres, housing areas, institutions and

hospitals does, the author says, "seriously affect their status, their economic opportunity and in many cases their living arrangements and their social contacts".

Too frequently the old thus segregated conform to the stereotype of the classification in which they are lumped. Too often they are regarded not as individuals varying in needs, capacities, health and opportunities but as faceless members of an alien class.

Before we can expect to give older people their rights as individuals and their rightful opportunities in society, we must stop regarding old people as a problem group of unfortunates who need palliative measures to improve their lot, and instead get at the roots of the present deplorable state of affairs.

Would it, Mr. Soule asks, be necessary to form old people's clubs or teach hobbies to the retired (providing the retired had enough money to pursue their usual avocations) in a community of persons who possessed the essentials of a liberal education and enough income and who used their leisure time well?

But basic to this the author believes that first there must be a revolution in attitudes toward old age and living and dying. "What", Mr. Soule asks, "ought we to think of a society the members of which make such fatuous choices in their most vigorously creative years that persons who live just beyond these years are believed to have nothing of value to offer and must be subject to a virtual banishment?"

MARION SPLANE

Ottawa

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Family and Neighbourhood, Two Studies in Oxford, by J. M. Mogey. London: Oxford University Press (Toronto, Oxford University Press), 1956. 181 pp. Price \$4.50.

The ancient University City of Oxford contains two societies, traditionally distinguished by the expression "Town and Gown". English class conflicts used to be symbolized by the occasional brawls which took place when some of the extrovert young gentlemen emerged from their college quadrangles and mixed with the lower classes in the town pubs. Serious class warfare was restrained by the University proctors in gowns and their henchmen in bowler hats.

Mr. Mogey's study of family and neighbourhood life in Oxford represents the contemporary attitude of Gown to Town, an excursion undertaken with the blessing of the Chichele Professor of Social and Political Theory (G. D. H. Cole), supported by funds from a local townsman (Lord Nuffield).

The University's inquisitiveness about how the other half lives is now sharpened by the insights of behavioral psychology and the techniques of social survey. The earlier method of mutual confrontation in the pub did not put Gown at such an advantage in the process of mutual appraisal.

At its very doorstep the University possesses an extraordinary laboratory in which to study the impact of industrialization on society. By planting his huge automobile industry in the Cowley meadows, perhaps Lord Nuffield was a greater benefactor to the University than by his later philanthropic acts, even though he did violate the academic quiet of Oxford and convert the population from college servants into factory mechanics.

Canadian Welfare

St. Ebbe's is a neighbourhood almost in the shadow of Tom Tower, where working class families are closely packed in 19th century terrace housing, the routine of their lives encrusted with British folklore and conventional attitudes.

The Barton public housing estate contains a corresponding sample of the same population which has been moved into an improved environment.

In examining the population of these two areas, Mr. Mogeys's study is therefore concerned not only with the impact of industrialization itself but with certain aspects of its partner, the Welfare State.

Descriptions of life in St. Ebbe's are done with an appreciative sense for the importance of trivial details in composing a complete picture. Removed from their crust, the Barton families are less interesting. At first they eye one another rather awkwardly and suspiciously from the doorsteps of their new houses and then begin to adapt themselves to the new environment, discovering within themselves some latent middle-class suburban "virtues". There is a new concern for their children as the focus of family life and a stimulation towards even further improvements in housing.

Those who are concerned with the techniques of social survey will find this a refreshing exercise. There is none of that polysyllabic language and tortured statistical formulation which have ruined the American style of social observation. The tables in the text are simple and sufficient. Personality and character of place and people emerge clearly from the page.

HUMPHREY CARVER

*Central Mortgage and
Housing Corporation
Ottawa*

November 1, 1958

A Guide for Child-Care Workers,
by Morris Fritz Mayer. New York:
Child Welfare League of America,
Inc. (345 East 46th Street), 1958.
210 pp. Price: \$2.25.

When Dr. Mayer says of his book that it is essentially an appetizer, not the main dish—primarily a forthright guide, not a laborious outline of duties—he is partially right. Certainly for all child-care workers in small specialized institutions on this continent it is essential reading. Not only does it stimulate one's appetite for more knowledge and skills but it also imparts simply and concisely (in less than 200 pages) many theoretical truths about affection-starved children—truths which other authors have taken volumes to confound.

On the other hand, let's be practical. If the proof of such a book is in the using, the vast majority of workers in our large mass-program institutions in this country, by whom this book should certainly be read, are in for acute indigestion.

The truth is that Dr. Mayer's penetrating insight into the many phases of institutional life is sometimes profoundly disturbing. My guess is that the sensitive worker, who may still be handcuffed to antiquated theories or immobilized by the weight of numbers, is not going to thank him for his work. In other words, this book can hardly be considered a practical guide for institutions which are not yet ready to treat children as individuals.

The book is sharply up-to-date, while the majority of our institutions are not, and Dr. Mayer's presentation points the direction in which we should all be moving. It draws focus on the child as an individual and gives special attention to the "separation

trauma" which all children in institutions must experience to a greater or lesser degree. It contends that without question all children in institutions have some emotional problems, and helps the child-care worker to accept the fact that some of their behaviour is bound to be irrational.

Dr. Mayer's chapter on the "Children as a Group" points out the value of minimum routines as the pegs upon which anxious children hang their days, and he analyses with simple clarity some of the forces that determine interrelationship between children and adults in an institutional group. He stresses the need for privacy, the value of both voluntary and compulsory group participation, and he sets forth in some detail the ingredients which, if skillfully and sensitively handled, can combine to make group living a dynamic and therapeutic experience.

Dr. Mayer also devotes a whole chapter to meals and the essential meaning of food to the deprived child. He discusses not only the nutritional and pleasurable values of food but the psychological and social implications too. He concludes, as any good administrator might, that, although nutritional and budgetary factors cannot be ignored in providing food in an institution, social factors still have the greatest educational effect on the child. This is a chapter, I think, which has much to offer not only institutional personnel but also thoughtful parents and perchance some community chest budget committees.

Chapters Five and Six explore the complex and often controversial matters of play and discipline, and Dr. Mayer succeeds in establishing for each a theoretical frame of reference which should give direction and in fact some comfort to the conscientious

child-care worker. The importance of teamwork in institutions and also the importance of the child-care worker as a member of that team are given final emphasis in this excellent work.

One final note. The most striking and impressive feature for me in the reading is that this book speaks right up to child-care workers—not down to them—with a respect that is certainly their due and in a language they can certainly understand. The terminology throughout is that premium-quality, good-value, street-floor variety which we so often overlook in our rush to the jargon basement and the items of verbiage there which seldom stands the test of daily use. This is one of those rare books which not only should be read, but which also is quite readable.

DOUGLAS FINLAY

*Protestant Children's Village
Ottawa*

Demographic Yearbook, 1957, Ninth Issue. Statistical Office of the Department of Economic and Social Affairs. New York: United Nations, 1957. 656 pp. Price: paper bound, \$6.50; cloth, \$8.00.

Since 1948, the Statistical Office of the United Nations has published nine issues of the *Demographic Yearbook*. Each issue concentrates on a particular aspect of world population data—general demography, natality statistics, population distribution, censuses, ethnic and economic characteristics of population. The latest edition is the second to focus on mortality statistics.

Taken together, the *Yearbooks* constitute a voluminous source of information on almost every conceivable demographic characteristic and trend. In the volume under review, for example, the series of statistical tables

(which make up the bulk of the book) encompasses total populations, births, deaths, marriages, divorces, life tables and migration.

The tables are prefaced by two brief and, considering the complexity of the subject, readily understandable chapters. The first analyses the important features in mortality patterns and trends throughout the world and highlights their significance. The second outlines the problems, procedures and limitations inherent in the compilation of comparative demographic statistics.

Only an expert demographer—which this reviewer is not—would venture a critique of the yearbook's statistical techniques and data. As one would expect in a U.N. technical publication, conclusions or implications are sedulously avoided, and in the circumstances one is limited to suggesting some of the document's potential values.

The Yearbook obviously constitutes "a source of basic data for demographers, economists and public health workers", as the foreword suggests, as well as for other kinds of technical specialists. For those interested in welfare matters, the values are more indirect. For the research worker, alternately depressed and frustrated by gaps and inadequacies in available statistical materials, a reminder of like and much greater problems elsewhere can encourage a necessary sense of perspective.

For others concerned with welfare problems, a different sort of perspective may be afforded. A common thread running through almost all demographic data and projections is the positively explosive growth, current and anticipated, of the world's population. The pattern suggests

problems of food, shelter, social and health services and employment opportunities that stagger imagination and ingenuity alike.

The unmet welfare needs of the so-called advanced nations remain genuine and pressing. Yet we will continue to ignore the challenge of these broader, and indeed more basic concerns, at our peril.

GEORGE HOUGHAM

*Canadian Welfare Council
Ottawa*

Royal Commission on the Law Relating to Mental Illness and Mental Deficiency, 1954-57: Report. (Cmd. 169) London: H. M. Stationery Office, 1957. (Available from British Information Services, 45 Rockefeller Plaza, New York 20, New York. In Canada: United Kingdom Information Services, 119 Adelaide Street West, Toronto 1.) 328 pp. Price \$1.97.

Today, halfway through the twentieth century, we are becoming slightly more hopeful than formerly that welfare services will soon reach the common man. Large advances have been made in providing for economic security, child welfare, and education for social work. But public facilities for two large areas of human need—mental illness and deficiency, and treatment of the offender—have remained largely in the nineteenth century.

Both these giant needs are attended by the devils of fear, superstition, and stigma. They have been frequently prodded by scandals, riots, public inquiries, and denunciations, but both giants appear to slumber on virtually unmoved, their very bigness resisting these apparently feeble pinpricks of reform.

Hence, this is a welcome report. The past two decades have seen large advances in psychiatric knowledge and practice and in public knowledge and acceptance of psychiatry. Yet our large public mental institutions have remained little affected in their organization, in their methods of admission and discharge of patients, and in their relationships to the changing pattern of social and health services in the community. This report, which describes this situation in Great Britain, makes good recommendations for bringing the public mental facilities into the twentieth century.

This is a good report, clearly written, comprehensive in scope, and logical in organization. It deals with present administration and procedures and makes recommendations for the future.

The reason for the appointment of the Royal Commission is best set out in its own words, as follows:

Over 20 Acts of Parliament were passed in the 83 years from 1808 to 1891 dealing with the care of mentally disturbed patients in public or in private institutions. During this period there were four consolidations of the law, the last being the Lunacy Act, 1890. In the 65 years since 1891 there have been seven Acts dealing with this subject and extensive amendments introduced by other more general Acts, but no complete restatement or consolidation of this branch of the law. Yet during this time there have been great advances in medical understanding and methods of treatment of disorders of the mind. There have been great changes in our general social services, many of which affect the care and treatment of mentally disordered patients. There has also been a change in the general attitude towards using coercion even for a person's own good. Some of these changes have led to amendments to our mental

health legislation, but others have been ignored or only partially recognized in this branch of the law [par. 65].

... Major alterations in the administrative organization of the mental health services were made by the National Health Service Act, 1946, and other social legislation in the period 1944-48. The present position, therefore is that the law is based on Acts which were passed in 1890 and 1913; both these Acts have been extensively amended, but both still embody many general assumptions and attitudes which were current in the late 19th and early 20th centuries but which are not in accordance with present thought. Our present mental health legislation considered as a whole is extremely complicated and also in many respects badly out of date [par. 66].

The Commission points out that few people know much about hospital procedures and that the very procedures used tend to confuse public thinking about the nature of mental illness.

In the future, three main groups of patients are to be recognized for legal and administrative purposes:

1. "Mentally ill" patients. This term, used in the same sense as at present, includes senile patients; the former term, "person of unsound mind," is to be dropped.

2. "Psychopathic" patients or patients with "psychopathic personality". The use of this term is widened to include any type of aggressive or inadequate personality.

3. Patients with "severely subnormal personality." This term is used to describe the patient who is incapable of leading an independent life because of other personality difficulties.

While the classification is a useful one and is an improvement on former usage, one is struck by the retention of such terms as "psychopathic"

and "severely subnormal personality". These are hardly in tune with positive mental health practice, and their use in the report of a Royal Commission may fasten them on British practice for the next fifty years.

The principles of new legislation for admission procedures are indicated, with the encouragement of a maximum of voluntary effort by patients, families, and hospitals. "Certification" by physicians is to be continued under the less formal name of "recommendation." When the new shape of things is established, the old Mental Deficiency Act and the Mental Treatment Act are to be repealed and the present central authority, the Board of Control, abolished.

Chapter x is of special interest to social workers. In its discussion of the division of functions between local authorities, hospitals, and other authorities, and the development of community care, the report gives a careful presentation of the present position, the needs, and the changes which should result. Sections deal with industrial training, sheltered employment, and occupational and social centers for adults, social services and outside contacts for hospital patients, community care after leaving the hospital, and related topics.

A strong case is made for community planning for the mentally impaired, to include the expansion of present facilities, the creation of new ones, and the integration of these community services with those of school and local health authorities. The place of the social worker in planning and practice is clearly recognized.

At the beginning of this century the monolithic fortress of the English workhouse was assailed by the scholarship, industry, and generalship of the Webbs, resulting in its abolition half a century later. The present report is no such epic, but it does point the way to apply the tested knowledge we now have to modify the monolithic state mental institutions which we have erected, these products of nineteenth-century thinking, and to diversify our facilities in the community according to need. Let us hope that by the end of the twentieth century we shall have achieved this gain.

STUART JAFFARY

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BRIEF NOTICES

Youth in Community Affairs. Committee on Youth Services. New York: National Social Welfare Assembly Inc. (345 East 46th Street), 1958. 16 pp. 25 cents. Report of a Spring 1958 conference of 60 teenagers representing country-wide youth organizations, with summary of recommendations.

Chronic Alcoholism and Alcohol Addiction, by R. J. Gibbins. Toronto: Alcoholism Research Foundation (9 Bedford Road), 1953. 57 pp. \$1.50. A survey of current ideas on causes and methods of treatment; with a select bibliography. Still of great value for its clear summary of the field.

Education for Social Work. Proceedings of Sixth Annual Program Meeting, Detroit, January 29 — February 1, 1958. New York: Council on Social Work Education (345 East 46th Street), 1958. 124 pp. \$3.00. Selected papers emphasising the Council's interest in facets of social work education: objectives, curriculum, results, and relationship to other professional education.

International Review on Actuarial and Statistical Problems of Social Security. Edited by Professor Lucien Féraud. Geneva: International Social Security Association (154, rue de Lausanne, Geneva, Switzerland), 1958. 148 pp. First of a series to be published half-yearly. Annual subscription \$3.00. Information available from the Canadian Correspondent: Mr. Joseph W. Willard, Director, Research and Statistics Division, Department of National Health and Welfare, Ottawa.

Social Work and "Career Days", by Carmen L. Couillard and Lillian Henderson. Toronto: Ontario Welfare Council (96 Bloor Street West), 1958. Pamphlet prepared at the request of the Committee on Recruitment, for inclusion in the Recruiting Kit, "Social Work as a Profession". Contains useful and succinct suggestions for those recruiting at high school or college level.

The Social Worker — Rehabilitation and the Psychiatric Patient, prepared by Jean Dorgan. (Report Series, Memorandum No. 4). Ot-

tawa: Mental Health Division, Department of National Health and Welfare, 1957. 28 pp. Free on request to the Mental Health Division. The urgent need for more social work personnel in rehabilitation and aftercare of the psychiatric patient in Canada is stressed in this report which surveys the training and the role of social workers in the psychiatric services.

Your Evacuation Pack, prepared for the Civil Defence Welfare Planning Group. Ottawa: Department of National Health and Welfare, 1958. Free. This pamphlet, especially prepared for householders, gives the basic list of items that should be prepared and packed ready for emergency use.

Current Developments in Preparation for Retirement. Volume 1, Number 1. The National Committee on the Aging. New York: National Social Welfare Assembly Inc. (345 East 46th Street), 1958. 32 pp. First of a series designed to inform and guide organizations and communities which are starting or improving programs for older people.

Pastoral Counselling for Mental Health, by Samuel R. Laycock. Toronto: The Ryerson Press, 1958. 94 pp. Price \$1.00. Prepared under the auspices of the Canadian Mental Health Association as a manual for clergymen of all faiths in their dealings with the daily problems which affect the mental health of their parishioners.

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